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THE WORKER AND WORK SERIES
HENRY H. MEYER, EDITOR

THE SUPERINTENDENT

By
FRANK L. BROWN

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To My Friend
JOHN WANAMAKER

WHO, AS A SUPERINTENDENT FOR MORE THAN SIXTY YEARS OF THE BETHANY PRESBYTERIAN SUNDAY SCHOOL OF PHILADELPHIA, HAS BEEN THE INSPIRER OF UNTOLD NUMBERS OF SUPERINTENDENTS IN THIS AND OTHER LANDS, THIS BOOK IS AFFECTIONATELY DEDICATED

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EDITOR'S INTRODUCTION

To the Memory of Frank L. Brown

The revision of *The Superintendent*, first written in 1910, was the last work of authorship of Dr. Frank L. Brown. The task was completed while he was at Clifton Springs, New York, under medical care, in the late summer of 1921. As this book is in process of manufacture, the report of the author's death brings a sense of deep personal loss to thousands of Sunday-school workers throughout the world.

For several years past Dr. Brown has been general secretary of the World's Sunday School Association, directing its affairs with efficiency and constantly increasing its influence throughout world-wide Protestantism. To Methodists, however, he is best known as the superintendent of the Bushwick Avenue Central Sunday School in Brooklyn, a school that he founded as a mission and of which he was superintendent to the day of his death. His spiritual devotion, ceaseless activity, and enterprise made Bushwick Avenue Sunday School everywhere known not only as one of the largest but also as one of the best Sunday schools in Methodism. For years scarcely a Sunday passed without visitors, from one to a score or more, coming many of them from distant places to observe and learn. No alert observer ever went away without carrying with him some fruitful suggestion for the improvement of his own work. Into Bushwick Avenue Sunday School Frank L. Brown built his life and personality. It is a living monument that will endure. *The Superintendent* reflects very largely his own experience as superintendent.

As a member from the time of its organization of the Board of Sunday Schools, of the Board of Foreign Missions, of important committees of these and other organizations, and of several General Conferences Dr. Brown made a large contribution to modern Methodism. With all his usefulness as a Christian layman he will be best re-

membered by those who knew him intimately as a friend and brother. He was a lover of men, rich in those qualities of character which stand forth preeminently as marks of the Christian man.

The history of executive and administrative offices in education is distinctively modern. The teaching function may be traced from an early period of civilization, but the function of educational management, as a distinct field, is of very recent development. In the case of our American public schools the city superintendency is so new an office that as late as 1870 there were only twenty-seven such officials in the United States. Within the last few years the field and responsibility of supervising and managing officials both in the public schools and the church schools have been very largely increased. Colleges, normal schools, training schools, and other institutions are recognizing the importance of training for this type of leadership.

But religious education has been slow in making plans for training in administrative work. This was greatly regretted by the author. By tongue and pen he urged in season and out the importance of training for Sunday-school superintendents.

The author recognized that the ideal condition of Sunday-school affairs would involve a thorough professional preparation for every superintendent. Even to give our superintendents the lesser advantage of short-term training courses would be very desirable. But the actual situation necessitates the service of a large number of volunteer superintendents, most of whom approach their task without even an apprentice training for their work. It was for these that Dr. Brown wrote *The Superintendent*. It is not intended primarily as a textbook in either the theory or practice of Sunday-school administration. It is, rather, a handbook of method, a compendium for the guidance of superintendents in the multitude of greater and lesser problems that come to them for solution.

THE EDITORS.

PREFACE

The importance of the office of the Sunday-school superintendent has grown with the expansion of the Sunday school, with advance in its educational ideals, and with its increasingly important relation to the church, its community touch and world-wide reach.

The nearly 200,000 Sunday schools of this country are superintended by men and women who are among the busiest in the church and community life, leaders sincerely anxious to make the most of their office and hungry for practical help, as much so as any of the office-bearers of the church.

This book has been written out of the experience and observation of thirty-five years of work as a superintendent, with the purpose of assisting my fellow superintendents, or those in training for service, in preparing for effective work. Not all the suggestions made or plans outlined may be applied in any one school. The ideals presented, however, we trust, will not be found impracticable in any case.

It takes most of us as superintendents many years to come to even an approximate completeness in results, for we are limited often as to equipment or helpers. The best superintendents are never satisfied with their work. The horizon is continually lifting and the vision broadening.

The superintendent of the small school can have a school as complete and high in quality as the large city school, and usually more satisfactory in its results through the possibility of the individual touch. The supreme goal in Sunday-school work—the shaping of Christian character for the world's service—can be attained in the smallest school and under any limitations if there are atmosphere, love, prayer, patience, and persistent and tactful effort.

Grateful acknowledgment for illustrative material in these pages is made to *The Sunday School Journal*, *The Church School*, and the *Sunday School Executive*.

Frank L. Brown.

CHAPTER I

THE INSTITUTION

1. Aim and purpose of the Sunday school. Before the superintendent can know his task he should have clearly in mind the aim and purpose of the Sunday school and its place in relation to the home, the church, the community, the nation, and the world. He should know something of the Sunday-school movement and its important part in the shaping of individual and world character.

Let us glance at a few of the great definitions of the Sunday school in its aim and purpose: "The Sunday school is the world's greatest institution for popularizing the world's greatest Book." "The Sunday school is the Bible-teaching service of the church." "The Sunday school is an organized and scientific effort for religious education." "The purpose of the Sunday school is to teach religious truth, chiefly through the Bible, for the formation and development of religious character."[1] "What, then, is the end of Sunday-school work? Character training for service in the extension of the Kingdom." "The function of the Sunday school is to grow souls possessed by Christ's passion to win souls. It should be keyed to the purpose of giving the gospel to every creature."

F. B. Meyer, former president of the World's Sunday School Association, has said: "I received at the World's Sunday School Convention at Rome a new vision. If the world is ever to be saved, it must be saved through its childhood." Said Moody, "If we can save one generation of children, the devil will be out of business." Gladstone said, "Talk about the questions of the time; there is but one question—how to bring the truth's of God's Word into vital

[1] Clifton Conference.

contact with the minds and hearts of all classes of people." The Sunday school is recognized as the only institution that is equipped for this great task by reason of its organization, its personnel, and its great objectives.

The Sunday school is rising splendidly to its opportunity through the perfecting of its organization, the development of its literature, the inclusion of all ages in its plans, the training of its workers, its use of a sane evangelism, its outreach into the community and the world. It is more and more commanding the respect of educators. It is enlisting in its voluntary service the fidelity, the intelligence, and the business genius of nearly two millions of Sunday-school officers and teachers in North America alone. It is rapidly increasing in numbers and efficiency.

This will be the Sunday-school century. We are already in the swing of a Sunday-school movement that will lay a new moral foundation under the state, offset the influences that threaten our civilization, save the church from decay, bring religion back to the home, add a new vitality to Christian missions, and train leadership for service to the community, country, and world.

2. Religious instruction previous to modern times. One of the earliest schools of religious instruction was formed in Abraham's household. Under Jehoshaphat the Levites went throughout the land instructing the people in the law. In the book of Nehemiah there is the account of a great open-air Bible school, with Ezra as superintendent. The order of service and list of assistants are given. Eighty years before Christ, Josephus tells us of what are practically Sabbath schools with Primary, Junior, and Senior Departments and graded instruction.

In 1527 Martin Luther conducted Sunday schools in Germany, and about 1550 Carlo Borromeo was promoting Sunday schools in Milan, 743 existing in Italy at the time of his death. For more than two hundred years Sunday children's services have been held in Germany under the name of "children's divine service." There is a popular idea that

Robert Raikes started the first Sunday school in 1780; but Henry Clay Trumbull, in his *Yale Lectures on the Sunday School*, has pointed out that as early as 1560 a form of Sunday school had been adopted by the General Assembly of the Church of Scotland. There are instances of Sunday-school work between this date and Robert Raikes' time at points in Scotland, Wales, England, Ireland, and America.

3. The Raikes movement. Robert Raikes was born in Gloucester in 1736 and died in 1811. He started his first Sunday school in "Sooty" Alley, Gloucester, "and thereby began the creation of a new race out of the social waste" of his day. My grandmother frequently saw Raikes, a fine-looking Christian gentleman, and many times told me as a boy how he went about the streets of Gloucester talking with groups of children, smiling benevolently, and inviting them to his school, his hands lifting his coat tails meanwhile. With Mrs. Bradburn, to whom, with three others, he paid a shilling a day, he would lead his groups of poor boys through the alleys, the street crowd shouting, "Bobby Wildgoose and his regiment." Owing to the character of the first pupils Raikes was called the "Founder of Ragged Schools," and because of this name and the social implication involved, a prejudice has existed against the Sunday school on the part of some in the church, especially in England, until comparatively recent times. These schools were not at first connected with the church. Raikes' plan was to assemble the children from ten to twelve in the forenoon. They assembled again at one, "and after reading a lesson they were conducted to church. After church they were employed in repeating the catechism till half-past five and then dismissed with the injunction to go home without making a noise and by no means to play in the street." The movement grew unexpectedly to great popularity. Within a few years 250,000 were enrolled in the schools of Great Britain alone; and William Pitt, the premier of Great Britain, who was opposed to popular education, even threatened to suppress the Sunday

schools by a Parliamentary act, but was dissuaded by enthusiastic friends of the new movement. The Religious Tract Society of London, the London and Church Missionary Societies, and the British and Foreign Bible Society were inspired by the Raikes Sunday-school movement. John Wesley was quick to discover the value of the new movement and in 1784 wrote: "Perhaps God may have a deeper end therein than men are aware. Who knows but what some of these schools may become the nurseries for Christians?"

The Sunday School Union of London, founded in 1803, is the oldest Sunday-school organization. Its helpful work has extended to all parts of the British Empire.

4. The Sunday-school movement in America. While to Bishop Francis Asbury is commonly given the credit of organizing the first Sunday school in America, in the house of Thomas Grenshaw, Hanover County, Virginia, in 1786, there are instances of much earlier efforts, even as far back as 1632, when John Eliot, the preacher to the Indians, established in the First Church of Roxbury, Massachusetts, a "practice for training up youth," using the catechism and Bible.

The American Sunday School Union, established in 1824, was a merger of unions at New York, Philadelphia, and Boston, which were organized somewhat earlier. One hundred and thirty-five thousand Sunday schools have been established through the work of its missionaries in 104 years of work, especially in the West and Far West; and its good work is still going on.

The Sunday School Union of the Methodist Episcopal Church was organized in 1827, reporting at the first annual meeting 251 auxiliary societies, 1,025 schools, 10,290 teachers, and 63,240 scholars. It passed through several stages of amalgamation with other unrelated church interests, finally emerging from the General Conference of 1908 as a separate organization known as the Board of Sunday Schools, with headquarters in Chicago. The Sunday-school

membership reported at the General Conference of 1920 was 4,467,500. The Sunday-school work of other denominations is carried on through Sunday-school, educational, and publication boards and societies, which in many cases use the profits on Sunday-school publications in extending the denominational Sunday-school work through field and area educational secretaries. The combined official denominational Sunday-school editorial, secretarial, and publication interests are represented in the Sunday School Council of Evangelical Denominations.

The International Sunday School Association grew out of interdenominational Sunday-school conventions, the first one of which was held in the city of New York in 1832. These conventions were held irregularly until 1869, from which time they have been held triennially. The International Uniform Lessons were adopted at the Indianapolis Convention, in 1872. The International Graded Lessons were adopted at the Louisville Convention in 1908. The International Association has promoted Sunday-school growth and improved methods through annual conventions, its secretarial force, its literature, and through its auxiliary associations in the States, provinces, and counties of North America, including adjacent islands. There are in North America, according to the report at the Buffalo Convention (1918), 195,343 schools, 1,874,705 officers and teachers, and 18,763,649 scholars.

The World's Sunday School Association is a development of the various world's conventions, beginning with the one held in London in 1889, the succeeding conventions being held in Saint Louis, London, Jerusalem, Rome, Washington, Zurich, and Tokyo. At the Rome Convention, with more than 1,100 delegates present, the World's Sunday School Association was organized to promote Sunday-school organization, conventions, and literature, gather statistics, and to coöperate with other associations in advancing Sunday-school standards throughout the whole world. Its specific purpose is to give a Sunday-school vision to the

workers in foreign fields and to give a missionary vision to the schools in the home field. As the result of conferences with the denominational mission and Sunday-school boards representatives of these boards are officially appointed upon the Executive Committee of the World's Sunday School Association. The Foreign Mission Conference of North America appoints twelve of these representatives, and the Sunday School Council of Evangelical Denominations six.

5. The relation of the Sunday school to the church. The Sunday school of to-day is the church of to-morrow. Church statesmanship and the wisest strategy will conserve the mighty possibilities of the Sunday school. "Whatever you would have appear in the life of the church must first be put into the Sunday school." The Sunday school is not the nursery of the church. In the modern form, as the church school, the Bible-studying service of the entire church, it is entitled to and is receiving all ages into its membership. It is regrettable that the Sunday school was first started as an institution apart from the church, for this fact for some years divested the church of a direct responsibility for it, and there are not a few belated ministers even in this day who persist in keeping the church and Sunday school apart and are rarely found at the Sunday-school service. In many cases, even where the school has been recognized, it is still regarded as a children's affair. The tremendous national interest in religious education, the organized-adult-class movement, and the new interpretation of the Sunday school's value and mission have awakened a remarkable interest in the Sunday school on the part of the church. And with good reason. What are the facts? The dividends from the Sunday schools include 95 per cent of the preachers, 85 per cent of the church converts, 95 per cent of the church workers, and 75 per cent of the churches organized. And this in the face of the fact that pastors and parents are not giving more than 10 per cent of their time to the Sunday school, and the church

not more than 10 per cent of its income, and that the theological seminaries have until recently put but trifling emphasis upon Sunday-school training of pastors. In other words about 90 per cent of return has come from 10 per cent of investment.

The Sunday school, of all religious agencies, includes the largest number of persons at a time of life easiest to reach, and when life, if consecrated, will tell the most and longest for God and the race. It has the largest number of trained workers. President Mullen has said, "The whole trend of my observation, study, and experience has shown me that in most cases the Sunday school is the most fundamental thing in church work." The startling fact is that the additions to the church membership, aside from the Sunday school and the direct influence of the Sunday school upon the homes, probably do not exceed 10 per cent of the total. And this despite expensive and strenuous revival efforts. If the church were wise and invested its energy and money in holding in the Sunday school and bringing to Christ its young people from twelve to twenty, its problems would be largely solved. For God speaks most certainly to the life during these strategic years, and young people can then be easily molded as workers. It is church folly akin to crime to permit these young people to slip from under the direct influence and training of the church by failing to use the Sunday-school opportunity of holding and reaching them.

What should be the relation of the church to the Sunday school? It should regard the Sunday school as an essential part of itself and provide generously for its equipment and support. It should supervise its organization and character of work, through its own committee on religious education. In church construction first thought should be given to the proper housing of the Sunday school, with provision for departmental division and instruction and for recreation.

Theological seminaries should plan that candidates for the ministry should have an adequate course in religious

pedagogy and church-school management, including laboratory work in practice Sunday schools.

The pastor and the church officials should be found in the Sunday school as workers or members.

Provision should be made by the church for the week-day life of the young people to link their interest and preëmpt their whole life for Christ and the church. "Every member of the church a member of some department of the Sunday school" should be the objective of the church. The church may well provide for a paid superintendency where the conditions favor the investment of the superintendent's entire time. It should give an adequate opportunity to every pupil to enter the Christian life. The church should provide for the spiritual culture of the young in Christian life and service. It should plan for a leadership-training class in which young people shall be trained through special courses as church and Sunday-school officers, and as leaders in missions, social service, recreation, and evangelism. It should educate its young people in the spirit of giving.

It is not fair to the Sunday school to tack its session of one hour or less to the end of the church session and expect it to make its needed religious and educational impress upon its members. Time is needed for this important work, and the day may not be far distant when the church will surrender one of its preaching services, making it the Bible-teaching service of the entire church. This would magnify the Sunday-school work, give the pastor opportunity for definite service in the Sunday school, and not oblige the faithful Sunday-school worker to attend three services on a Sabbath. It would solve the question, too, of adequate time; and while we may not be ready in a voluntary work for a three-hour Sunday-school session, as contended for by a contributor to the *Educational Review*, yet a longer session than the present average is obligatory for best work. Many schools are placing their sessions on Sunday afternoon as a solution of the time problem and to provide against the temptation to waste the afternoon of the Sab-

bath in doubtful ways. The week-day religious school as supplemental to the Sunday session is discussed later and is the answer, in good measure, to the question of sufficient time for the educational program of the church. It is altogether probable that the fully developed Sunday school of the future will be an all-inclusive institution, the center of the church's Bible study and of all its social and other activities.

6. Sunday school and community. The Sunday school is the only institution supplying systematic religious education both to young and old. Its duty is therefore to reach the entire community with its invitation and message. This it should do through advertisement, systematic visitation, circularizing, and personal invitation, by meetings of parents, by providing for the social life of the community, and by organizing for benevolent work. "The Bible by the hands of the living teacher to every man, woman, and child in the State" is the motto of one State organization. This purpose crystallizes what should be the plan in every community. The Sunday school saves the community by promoting right moral standards, by saving the young from becoming criminals, and by supplying the highest motives for wholesome community interest. Practical methods of community work will follow in Chapter XX.

7. Sunday school and home. The failure, in large part, of the home religiously to train the young is responsible for the evolution of the Sunday school. The Sunday school should not be a substitute for the home in matters of religious instruction, but supplementary to it, as in the training of Jewish children. Gradually, through the Home Department and the attendance of adults upon the Sunday school and church, a new religious vitality will come into the home life. The Sunday school will still have its place as the social center for the young and as a place for broader study of the Book in its relation to Christian training for service, the home and school acting and reacting upon each other in the promotion of the rounded character. This is

the ideal. The home must be educated to its rightful task, and through the child we have an open-sesame in the accomplishment of this work. Plans of coöperation between school and home are suggested in Chapter XVI.

8. Sunday school and public school. "Education is not the training of an intelligence but the development and inspiration of a soul." J. P. Monroe says, "The question to be asked at the end of an educational step is not 'What has the child learned?' but 'What has the child become?' " Dr. Nicholas Murray Butler, of Columbia University, has said, "Education is a gradual adjustment to the spiritual possessions of the race," and in the further discussion he states that the religious inheritance is one to which every child is entitled.

Theoretically the public school aims to produce a rounded life equipped for service to the community and the state. But by the elimination of the Bible from the public school the dynamic in character making is gone, and the completion of the educational process is thrown back upon the character of the teacher. And where there is no religious test applied in the selection of teachers, the results to the pupil are necessarily unsatisfactory in the production of character. "The teacher's life is the life of his teaching." America is committed, apparently irrevocably, for weal or woe, to exclusively secular education in the public schools. Professor Brumbaugh says, "Any country that fails to give the training religiously that it does mentally is on the way to ruin." As religious instruction is essential to the life of any nation, we are forced to the use of the Sunday school as the recognized channel of religious instruction or to denominational week-day schools, which are not likely to obtain favor in competition with the public-school system.

In view of the fact, therefore, that the Sunday school and the public school are twin factors in the needed education of the child, the relation between the two should be sympathetic and coöperative. Each has something to learn of the other. In increasing numbers Christian public-

school teachers and educators are in the Sunday school, assisting in the development of its curriculum and in its work.

In a fair comparison of the work of the public school and Sunday school, taking into account the weight of public authority behind the public school and its paid teaching force, tests of work in each, the country over, will show that the Sunday school is doing proportionally efficient work.

9. Sunday school and national life. The morale of the forces in the Great War was kept at a high mark largely through the Christian character of so large a proportion of the number serving and the contacts afforded through the local Sunday school and church in the homeland. The nearly 200,000 Sunday schools in America were centers of Red Cross and other war activities.

Senator Sherman of Illinois says, "No good government can be had, and especially popular government, unless the people shall live under the wholesome influence of spiritual forces." President Harding said: "The future of the nation cannot be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of intolerance, nor to emphasize distinctions or controversies between creeds or beliefs, but to extend religious teaching to all in such form that conscience is developed, and duty to one's neighbor and to God is understood and fulfilled."

Other national leaders emphasize this same need and the Sunday school as essential to the national life. "I challenge the gentlemen present to name any institution that means so much for the safety and prosperity of our country as does the Sunday school" (John W. Foster). "The Sunday school is one of the greatest institutions of to-day. As a school of religious instruction it is inestimable; as a civil institution it is priceless." (Daniel Webster.) "Our navy cannot save this country, our army cannot save this country, our public schools cannot save this country; but

Sunday schools can do it, sown thick as schoolhouses throughout the land" (General Rutherford). "Education in things spiritual and moral is most necessary to the making of the highest type of citizenship" (Theodore Roosevelt). "We shall maintain our liberties only by the religious education of our youth" (George Washington). "America has been practically saved to Protestant Christianity by the Sunday school" (Trumbull).

To the influences generated by the Sunday school we are indebted for many of our strong national leaders—men whose names are household words. The prohibition victory in our land had its origin in the seed planted in the thousands of Sunday schools a generation ago. The children and grandchildren of immigrants obtain new ideals of personal and home life through their absorption of Sunday-school teaching. The Sunday school is the strongest bulwark of our American Sabbath.

Justice Brewer said: "This American nation, from its first settlement at Jamestown to the present hour, is based upon and permeated by the principles of the Bible. The one who is engaged in bringing this Bible to the people is a patriot. If it were possible for any organization or number of organizations so to take this Bible and send it through the land that its teachings and precepts could be brought home to the people, the results would be grander than all the victories won in all the wars since the beginning of time." The Sunday school lays a moral and religious foundation under the home, and the home is the unit of a perfect national civilization.

10. Relation to missions and international affairs. "It is the whole business of the whole church to bring the gospel to the whole world as soon as possible," said Trumbull; and, again, the purpose of the Sunday school is "character training for service in the extension of the Kingdom."

The missionary givers and the givers of to-morrow are in the Sunday school of to-day. It is the Sunday school's

privilege to direct and cultivate the missionary passion through program, pageantry, music, information, missionary library, and direct appeal.

It is significant of God's purpose that at the very time when missionary education in the American Sunday schools is being so earnestly promoted, the whole world is opening to missionary opportunity. This is due to the reaction to spiritual values from materialism and the bloodshed of the war; the separation of church and state in such fields as South America and Europe; the conviction in such highly educated countries as Japan that education does not of itself produce character; the breakdown of the old religions under the test of education and science.

The World's Sunday School Convention in Tokyo in October, 1920, gave a great impulse to the conviction of both national and missionary leaders that the Sunday school was essential to the future life of the church and state in the foreign field. The high valuation placed by Christ and his church upon the child was emphasized at that convention in pageantry, exhibit, and address. It was clearly seen that the strategy in world winning and reconstruction was along the pathway of the child and the Sunday school.

It is increasingly recognized that the Sunday school is a vital factor in international relations because of its interdenominational, international, and interracial character. The task for Sunday-school leaders in all countries is to promote the world mind and the sense of close interrelationship and interdependence. Leaders in both America and England are seeing that the Sunday school, highly developed and organized, will be a most potent factor in driving back the tide of bolshevism, which since the war has threatened Christianity and the stability of democratic institutions. W. T. Ellis, the publicist, says, "The Sunday school should substitute Christian democracy for the non-Christian hatred which is sweeping over the face of the earth."

Benjamin Kidd, whose book *The Science of Power* has had such wide reading, says in the closing paragraphs of the last chapter: "O you blind leaders who seek to convert the world by labored disputation! Step out of the way, or the world must fling you aside. Give us the young, give us the young, and we will create a new mind and a new earth in a single generation."

Bibliography

Sunday School Movement in America, M. C. Brown.
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Topics for Special Study

1. The advisability of substituting the Sunday-school service for one of the preaching services.
2. The Sunday school as an all-inclusive institution for Christian training and activity.

Topics for Class Discussion

1. What are the aim and the purpose of the Sunday school?
2. Name the principal historical steps leading up to the Raikes movement.
3. When was the Raikes school founded? Give a few facts concerning that movement.
4. What is the origin and work of the International Sunday School Association?
5. What has the Sunday school done for the church?
6. What should the church do for the Sunday school?
7. How can the Sunday school help the community?
8. What part has the home and what the Sunday school in religious education?
9. How can the Sunday school contribute to the national life?
10. How can the Sunday school and public school coöperate in attaining the real end of education?
11. What is its opportunity as an international factor?

CHAPTER II

THE SUPERINTENDENT

1. On the threshold of his task. He has been elected superintendent; it may be, thrust into office to fill a gap, persuaded by the pastor or the nominating committee, without training or special preparation. If this is his position, it is the experience of thousands of his brethren. It may be that this push is the divine call to him.

He has probably been selected because he has done things; because of some grace of mind, or heart, or soul; because something of executive strength or professional or business or church success marks him out from his fellows.

Surely the superintendent must needs feel that, as truly as prophet or pastor, he is divinely called to his work. From whatever source that call comes, he must know an inner response that recognizes the Shepherd's voice and moves out after the lambs and sheep of the fold and those not of the fold.

His sense of a divine call will make him a man of prayer. He must pray for guidance and wisdom on the threshold of a task in which, by his personality, example, word, and work, he may become a powerful molding force in the lives of young people, when life is in the making. And the power of his life will consist in the clearness of the prayer atmosphere.

He will measure himself and his task. Perhaps he has overestimated himself because he has not rightly comprehended his task. He may have taken the false measurements of the anxious nominators that "it would only take an hour on Sunday." But when he gets squarely in the saddle and surveys the field—the throbbing life, its far reach, the necessity of organizing and directing the school

and community, Sunday and week-day, for a pure home life, high citizenship, and a part in world conquest through the mighty weapon of the Word—he will either relinquish his task or will steadily grow to his vision, discovering capacities, overcoming difficulties, determining to make his work the best as to quality and the largest possible as to quantity. His work involves devising and carrying forward satisfactory plans as to instruction, the training of teachers, the attachment of the pupil and the home to Christ and the church, the spiritual nurture of growing lives, provision for the week-day life of the pupil, and the ingathering of those without. This perspective of his work will give direction and point to his efforts. It will drive him to prayer. It will ally him with Christ.

The superintendent who has caught a vision of his task has a great chance to make his personality and plans count for large things. There is no other possible investment of his life where the results are so impressive, and where the present and future satisfaction is so great. "Where anything is growing, one former is worth a thousand reformers." He who stands at the threshold of young life to put upon it the touch that will mold for all the years stands in a place of power. But he who would make this investment must first have a Christlike personality, whatever his native gifts. For this he will strive and pray. This, after all, is the primary essential. Peculiarly is this true of the Sunday school, in which success depends so largely on spirit communicated from superintendent to teacher, pupil, home, and community.

2. His training. With the increasing importance of the Sunday school to the church and community there is a growing demand, especially from the larger churches in the cities, for paid superintendents and directors of religious education, who can give their entire time to the organization and direction of the school in its Sunday and week-day activities. And where a church has sufficient resources this is highly desirable; for a live superintendent can make his

worth felt in building up church membership and finances and in increasing the impact of the church upon the homes of the community. Besides theological seminaries that are giving courses for the specific preparation of such workers there are schools that give laymen the opportunity for a practical training for the work of the superintendency. We are asking for trained teachers: why not trained superintendents? We require that engineers who drive the cargoes of human freight shall be trained and licensed: why not those who so largely direct eternal destinies?

The work is increasingly complex, and more and more superintendents who are experts will be demanded. True. it is not possible, owing to the limitations of family and business, for many of the nearly two hundred thousand superintendents who preside over the Sunday schools of our country to take special courses away from home. But every man can build up a little library of best books about him which will broaden his horizon. He can subscribe to a few superintendents' helps, he can attend conventions or local institutes to get inspiration and ideas, he can visit other schools to absorb new plans, he can grow bigger with every year. Courses for the training of Sunday-school executives have been prepared, and information as to these courses can be obtained upon application to the Sunday-school board of your denomination or to the office of the State or provincial Sunday-school association.

When, thirty-five years ago, the writer was thrust out from the teaching of a class in a city Sunday school, where there were no special ideals of Sunday-school work, to organize a mission in a new district and to take its superintendency, there were two books that started him thinking and planning. These were *The Modern Sunday School*, by John H. Vincent, and *The Model Superintendent*, which is the life story of Henry P. Havens. Every superintendent must at least know his workshop and something of the history, purpose, opportunity, and destiny of the Sunday school.

3. His relation to the church. In the Methodist Episcopal Church the superintendent is nominated annually by the local Sunday-school board and confirmed by the quarterly conference at its first session after the nomination. The pastor is ex officio chairman of the local Sunday-school board. He may prefer that the superintendent preside—and I find that most superintendents desire to preside. In either case there should be the fullest consultation between them as to matters to be proposed before the board for conference or action.

In progressive denominations the present plan is to appoint a church committee of religious education, of which the superintendent should be a member, to develop a comprehensive plan of religious education, including all the church organizations. This committee should have membership in the Sunday-school board and should supervise the curriculum, training work, and expressional activities of the school.

As the representative of the church the superintendent is entitled to the coöperation and presence in the school of the official board. It has placed him in office through its confirmatory vote, and its members can bind the church and school in a vital way through their attendance. Few instances of school failure can be adduced where the members of the official board are all related to some part of the Sunday school.

The church should dignify the office by publicly installing the superintendent. Such a service will give him wings for his work.

The superintendent's report to the official board or church quarterly meeting is an opportunity to tie the church to the Sunday-school program. He should be free to nominate, in consultation with the pastor, his department superintendents, committees, and teachers, subject to confirmation by the Sunday-school board. If he is chargeable with responsibility for results, he must be given a large voice in the selection of those upon whom he must rely for the pro-

duction of those results. The superintendent's relation to the pastor, pupil, teacher, home, and community is to be dealt with more fully in subsequent chapters.

4. His equipment. The superintendent should be supremely a man of heart, a lover of children, a friend of everybody. He is a helper and guide and servant of all, not a boss. "I am in the midst of you as he that serveth." He prays daily for himself, his own home, the teachers, the pupils, the community, and the world, and as individually as possible. It is assumed that he is a Christian, not necessarily a perfect Christian. Few of us would care to lay claim to that. But he is a man with love for Christ and his fellows, who will grow bigger and better as he gets his shoulder under the load and puts his heart into his work. He should love his Bible. While it would be of great value if he were a Bible student, he may be highly successful through securing a better trained man or woman for the educational work and devote his own energies to the development of the organization and the spirit of the institution.

He remembers that his Master was misunderstood, and that the world did not grow up to his ideals until after he had gone. And this gives him patience. He is a man of principle, not of expediency, and keeps his school running on this ideal. He is a Sunday-school optimist and enthusiast, and so things go, glow, and grow. "Enthusiasm is hope in action." He is not necessarily a good talker or a man of large teaching ability but has some executive ability and common sense, is cheery and courteous, reverent, tactful, prompt, persevering, and wins the coöperation of others. He is a man of system, of neatness in his work and in his personal appearance, and his school unconsciously takes its cue from him.

He seeks to be what he desires his pupils and teachers to be.

What we are daily sowing in self-discipline we shall reap in the failure or success of our work. What is in use will

out, in spite of tricks and masks. Genuine souls tell, and no hypocrisy can mock or circumvent them. If we mean to train disciples of Christ, we must march the whole road ourselves. If we would mold living sculpture, we must first fashion our implements out of purity and simplicity, love and trust. We are watched, we are studied, we are searched through and through, by those we undertake to lead. (Bishop Huntington.)

If not a born superintendent he can be "born again" if he will insist upon it and will put faith in himself, in others, and in his task. "If you insist on being a worm, be a glow-worm and let your light shine." He is a believer in the "go ye" of Christ and therefore loves missions. He is an attendant at the church prayer meeting and encourages his teachers and pupils to go. He loves souls and hard work. Nothing can possibly take the place of these. Although a man of vision, his feet are on the earth. He sticks to his job in all weather. "Nowhere in the Bible are found the words 'Be successful.' The Book only bids us 'Be faithful.' " (Lawrance.) He is constructed on the short-meter plan in prayer, notices, and review. He is snappy in the best sense, quick in emergencies, firm but kind. If a new superintendent he will have patience the first year, as others will need to have patience with him. Beyond the first year of adjustment lie the years of confidence, better understanding, and growth. He is a believer in his denomination and loyal to it; but gets a high enough vision of the relation of his denomination to the Kingdom to reduce fences to lines on the map.

Dr. Joseph Clark has put some of the superintendent's qualities pithily as follows:

Wanted: A high type, manly Christian man, one whom children love, girls admire, boys worship, women honor, young men revere, and men respect; a man of religion without cant, of piety without softness, of righteousness without hypocrisy; a man of pure thought, clean life, and unstained hands; a broad man with Kingdom vision, who keeps step with world-wide religious activities; a man to whom his

high calling is an avocation, not a task; who creates an epidemic of sociability and good cheer wherever he goes; a man who is on the still hunt three hundred and sixty-five days of each year for the best things for his school; one who is ever quietly busy at soul saving and soul culturing; a man who would rather superintend a Sunday school than do anything else on earth; a man who prays to be retained in office while efficient and to be retired when no longer at his best; a man who will not make his retirement from the superintendency the springboard for a leap into the oblivion of religious inactivity; a man who after retirement takes his place in some subordinate position in the vineyard and sweetly exerts an influence of helpfulness toward his successor; a man for Sunday-school superintendent—not an angel but a man of whom his fellows will say, "Rabbi, thou art a leader sent from God."

5. The things he avoids. Our superintendent does not despair when some pet plan is vetoed but waits for folks to grow up to the plan, if a good one, and starts a system of personal education of others to its approval. He does not take responsibility if in doubt as to the wisdom of a course but shares by consultation with other officers or with the Sunday-school board. While he chases his ideal he does not in doing so lose touch with his constituency; does not lose his temper on the platform, because he knows he will lose his influence with it. Scolding and scalding are near relatives. He does not think he knows it all—unless he has just started in the superintendency. He will be harvesting Sunday-school information all his life. He does not work by the clock but by the beat of his heart. He never does anything himself that he can get another to do nearly as well. He does not give the notices out twice in exactly the same way but cultivates variety and surprise. He does not kill off the attendance of the older boys and girls by addressing the school as "dear children." He does not surrender to a chance visitor the precious closing moments of the school. In matters of doubtful habits or practices he asks, "What would Jesus do?" He does not ride hobbies, whether music, teacher training, or special days, but seeks

to develop the school symmetrically. Having signed his enlistment papers, he does not resign whenever his corns are stepped on. Said a prominent Sunday-school worker, "I have no feelings in Sunday-school work; I have a rhinoceros hide." Our superintendent does not expect ever to be satisfied with attainment. If you have ideals, your horizon will keep lifting. "Never discouraged and never satisfied." Our superintendent does not keep in a rut until it becomes a grave. He does not scold others for going to sleep under his leadership but wakes himself up first. He does not get mad at honest criticism but grows under it. He learns something even from kickers. He does not usually teach a class. He can do more through observation and coöperation than through lesson teaching. He does not do it all, but, having committed the work to others, lets them finish the job and makes the most of their work. He does not allow teachers to be interrupted by anybody when launched upon the lessons.

6. The superintendent in action. Our superintendent has a notebook in which he registers new plans and suggestions; suggestions for special days; keeps a record of school attendance, teachers' names and addresses, and a list of prospective workers. While the lesson is being taught, he uses his feet and eyes, notes weak points, and makes liberal notes for later use. He refers cases of sick and straying to proper committees. He advertises regularly school news, special days, and coming events through the school paper, the local press, and special printed matter. He has a night memorandum pad and pencil for some plan or thought that may come in wakeful hours. He gets another to absorb and propose his plan in the Sunday-school board rather than spring it himself. He knows that the best reducer of the ice of difficulty is a sunshiny smile. He knows the magnetic power of a handshake. He keeps everlastingly at it in summer and winter. He adopts some plans, adapts others. He views things from the standpoint of teachers and pupils. He gives his assistant superin-

tendents a chance at the platform for the sake of variety and training. He is open and keeps open for suggestion and criticism. He frequently meets his teachers in prayer before or after the school. He makes use on occasions of special teachers' and pupils' prayer gatherings. He makes of his Sunday-school work not an incident but a business. He knows, if it is worth doing at all, it is tremendously worth doing. He knows why his pupils leave the school. He anticipates trouble in the sense of preventing it. He keeps in view that he is training citizens for this world as well as for the world to come. He will give his pupils a world vision of the reach and opportunities of the Sunday school. He is on the lookout for pupils who may be developed as workers for the local task and the broader field. He watches newcomers in the church for new teachers and new Sunday-school members. He builds up a substitute list.

While chary of making promises he sees that every promise when made is faithfully kept. He makes the Christian life appear wholesome to present-day boys and girls, as the supreme thing in character making and life success, and not a soft, effeminate something that wilts manhood and womanhood and shies off every full-blooded boy and girl. He avoids "holy tones." He expects order and results. He creates atmosphere. He takes time to prepare. He has his program completed to the last dot before leaving home. He comes from his knees to the school. This preparation gives him confidence and power. He begins on time if he has to talk and sing to himself. He keeps in view that the great objective is to form character, and not to entertain, and makes lessons, songs, talk, and prayers all bear on that objective. His best work is ever ahead. Thorvaldsen, who sculptured the "Lion of Lucerne," when asked what was his greatest work, replied, "My next." When we lean on our past we cease to grow. Our superintendent keeps his individuality in the work, but an individuality trimmed of unpleasant angles, markedly courteous, and molded and fused on the divine plan of kindli-

ness and love. He plans for the training of his workers through correspondence study and other training courses. He knows that he touches his pupils best through the trained teacher. He keeps the bones of the work out of sight. In putting others at work he saves himself for points of special need.

He sends a personal birthday greeting to his teachers and officers. They are his class. He should keep close to them. He makes sure that the new pupil is welcomed and the home visited. He sees that his pupils are remembered through a birthday message.

He knows that the devil is often in league with the sexton in matters of ventilation. He knows that "Do" is a bigger, better word than "Don't," and "Come" than "Go." He uses the lever of commendation to build up. He gets into some superintendents' union if possible, and exchanges plans. He knows that his Sunday school must stand foursquare on its spiritual, social, mental, and physical pillars, and plans for all these lines for his young people. He has a "suggestion box" for good Sunday-school ideas from pupils and teachers and gives credit for them. He lets people know that he is always accessible. He gives every pupil a square chance to acknowledge and follow Christ. He is forever at school himself, learning from Christ, from others, and from his own mistakes. He puts his best energies into the building up of the school at its weak points. He knows that the strong points will take care of themselves. He helps his teachers to a larger vision and brightens his teachers' meetings by having a chapter from some live Sunday-school book read at each gathering. He wins the coöperation of parents and plans for their visitation and ingathering. He spends an hour or more weekly with his records and learns much from them. He plans conferences with teachers, officers, and committees, and keeps them inspired through good literature. He gets his work on his heart and mind seven days a week and overtime on Sundays. He individualizes the pupils as much as possible in work and recognition.

He knows that homemade appliances are often better than store goods, and that a blackboard, even if used but poorly, carries further than his speech. He dreams of a complete school, and little by little makes his vision real—such dreams as holding the boys and young men, supplemental drills, best teaching methods, a saved school inspired for service. He knows that there are no difficulties that are insuperable. "Only Providence can stand in the way of a determined man." Our superintendent plans his work and works his plans. He does not happen on success. Above all, he puts love into his work and gets back what he gives.

7. His compensations. He will have the reverence and lasting respect of scores and hundreds of those into whose lives he has entered as a molding force never to be forgotten. He has the consciousness of knowing that he occupies week by week a forum of power, the platform. He lives in anticipation of having at last the Master's commendation: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

The Bible becomes more of a personal treasure and Christ a greater reality as he seeks to apply both to the need of others.

Some years ago a company of Sunday-school workers called upon John Wanamaker at his store in Philadelphia. In response to the words of earnest greeting from the visitors Mr. Wanamaker said: "Brethren, if you will take this as my testimony—and I give it at the end of fifty years' experience with one Sunday school—if I were to live my life over I would begin just where I did, only I think I could do my work four times better than I did. There is no better investment of life, no matter how rich or wise a man may become."

Brother superintendent, a true estimate of our work will lead us to the viewpoint of Phillips Brooks:

Oh, do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your task shall be

no miracle. But you shall be the miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

Bibliography

The Successful Sunday School Superintendent, Wells.

Topics for Special Study

1. The paid superintendency.
2. The career of some especially successful superintendents.

Topics for Class Discussion

1. What should constitute a superintendent's call?
2. How should he be elected?
3. What four qualifications are essential for his success?
4. Name four things he should not do.
5. Name four things he should do.
6. What are some of the rewards of his work?

CHAPTER III

THE SCHOOL GRADED

1. Why grade the school? (1) *God has graded the child.*—In grading the school we are seeking to adapt the material to the individual according to his age and development. Grading recognizes that there are distinct stages in the physical, mental, and spiritual growth of the pupil. At the earlier stage play is the dominating interest; at the junior age memory power is strong; in the early teens biography makes its appeal; in the later teens, altruism. "The aptitudes, the needs, the interests, of the different periods can only be met and taken advantage of by a graded system."

(2) *The Sunday school is a church school.*—The superintendent is the principal of the school. The principles of religious teaching are not different from those of secular teaching. Full advantage should be taken of all well-ascertained results in the field of secular education and applied to the Sunday school, keeping in view the natural limitations imposed by a volunteer service and an often inadequate equipment.

(3) *The first principle in modern teaching is to know the mind of the pupil.*—"Scientific pedagogy has been coming more and more to hold that effective teaching must regard first the mind of the learner and consider the teaching material as a means of reaching desired ends" (Barclay). This viewpoint makes inevitable the grading of lesson material, of worship, and of the expressional life of the school.

2. How grade the school? In nearly every school there is some form of grading. The uniform lesson helps naturally grade schools into primary, junior, intermediate-senior, and young-people-adult groups. The primary graded les-

sons are in use in many small schools that otherwise may use the uniform lesson.

Certain difficulties inherent in the closely graded lessons, which provide three different grade lessons in a given department, are recognized in their application to the small school. While these closely graded lessons should be recognized and applied wherever possible as an educational ideal, the International Lesson Committee has endeavored to meet the conditions existing in the average and especially the small school by a proposal for a series of group lessons, which require but one lesson at the same time for an entire department or for a departmental class in the small school. These group lessons will likely gradually displace the uniform lessons and will solve the problem of many a superintendent who wishes to regard the graded principle in his work but finds difficulty in using the closely graded lessons. These group lessons will help in the matter of substitutes, in harmonizing the departmental program for the day as to songs, prayer, and expressional plans with the group lesson, and will enable at least a departmental teachers' meeting dealing with the lesson.

The general principle that must be recognized in grading is a due regard to age and to the physical, mental, and spiritual development of the pupil in the matters of curriculum, teaching methods, and promotions. We must regard the three normal divisions of human life—"childhood, the period of subjection, imitation, receptivity; youth, the period of awakening powers; manhood, the period of developed powers." A careful study of these periods has made necessary some clear subdivisions of these periods with certain variations due to sex and retarded or rapid development. Any grading strictly on age lines must be more or less defective. The main consideration is to grade as closely as possible.

The following plan of grading and organization, generally approved by Sunday-school agencies and boards, is suggested:

	Ages	Public-school grade
Children's Division:		
	1	
Cradle Roll	2	
	3	
Beginners' Department	4	
	5	1
	6	1
Primary Department	7	2
	8	3
	9	4
Junior Department	10	5
	11	6
Young People's Division:		
	12	7
Intermediate Department	13	8
	14	9
	15	10
Senior Department	16	11
	17	12
	18	
Young People's Department	to	
	24	
Adult Department:	over 24, including, in close correlation, Home Department Parents' Department Organized adult classes.	
Teacher Training Department		

3. Extension of the graded principle. The principle of grading, when admitted as essential in any plan for the making of intelligent Christians, must carry us further than the matter of curriculum and departmental division. It must be applied to the whole sweep of our work—recreation, evangelism, social service, special days, missions. For the same reason that we would not study the same lesson material at seven as at seventeen we would not heed the same evangelistic appeal, we would not be appealed to

by the same phases of missionary endeavor, we would not enjoy the same sports and games, the same songs and prayers would not equally impress, the same kinds of social service would not interest.

Right here is the argument for separate rooms for each department, so that this principle of religious education can be applied to age groups the year through. It is an educational fallacy and an administrative mistake for the superintendent to attempt each Sunday to bring all of his departments into one session for general exercises. Every principle of successful teaching is violated when he attempts to adapt the opening or closing service of worship to the primary children, juniors, intermediates, seniors, young people, and adults. I am well aware that our defective provision of separate rooms or department equipment makes difficult and almost impossible any other plan. I know, too, that the one-room school prevails in the rural sections of our country and in many villages and towns, and that the best that can be done frequently is to separate the primary children and to apply the graded plan through the individual teacher to the class group. But I am also aware that there are many superintendents, good men, who still harbor the idea that a successful school consists in a general gathering, where he can see his flock and they can see him. The hurrah plan of the mass meeting does not mean that the best thing has been done for the teacher or the individual pupil. Personally I would rather never see my school in one assembly if by it a pupil would fail of the right educational impressions. And in my own school we adhere strictly to the plan of complete departmental separation throughout the entire session.

The interest of the pupil, as a matter of fact, is greater when his own age interests are appealed to by the separate session. The boy of sixteen resents being classed, intellectually or socially, with the boy of eleven, and one reason why we have not held the boy and girl in their teens in larger numbers is because of this very intermixture.

Little by little Sunday-school architecture is conforming to these principles, and meanwhile the only thing to do is to make such separations and departmental recognitions as are possible where conditions are limited. In the chapters on equipment and organization this will be discussed.

Where opportunity permits, therefore, and especially where the size of the school and the arrangement of rooms makes it possible, the plan of grading should be extended to all phases of the departmental life. By this I mean to the lessons, exercises, platform drill, library, missionary and other benevolences, socials and recreations, evangelistic appeal, special days, and general service expression. As an instance the plan would provide for a different character of Christmas exercises for each department—a Christmas tree, with its collateral interests for the younger children; a cantata for the juniors; a world missionary program with an altruistic appeal for the seniors; and Christ magnified in all.

4. Shall teachers be graded? The question whether teachers should stay with the department in a graded school or go forward with the class is frequently raised. In the departments up through the junior I think the teacher should stay with the department, if he or she shows special fitness for the graded work. My experience is that there are some junior teachers who are often fitted for the advanced work of the teens and who, at the transitional age (physically) of the pupil, might well go forward with the class. Especially is this desirable where the school policy is to train its young people as teachers during the period of the later teens; for these young people are as a rule better fitted to teach pupils below the teen age, and plans must be made for them in the teaching work of junior or lower departments.

In the transition, too, from the Intermediate to the Senior, and from the Senior to the Young People's Department the question of the personal fitness of the teacher to

advance with the pupil and the question of personal relationship to the pupil must enter into the decision as to holding or promoting the teacher. For this is an age when the teacher's personal grip on the big boy and girl is frequently the determining factor in inducing continued attendance upon the school and in launching the life for Christ, especially if there is not a strong young people's departmental interest to attract.

I can well understand how many a superintendent, facing his own school conditions and limitations in the light of these principles, may have almost a sense of discouragement. The real and the ideal seem far apart. But I often think of that pithy statement of Marion Lawrance: "Do the best you can with what you have where you are to-day." And if we can work out these ideas, little by little, under present limitations, aiming constantly for some improvement, we have succeeded.

The recognition of the graded principle in the administration of the church school is fundamental. The question of practical organization on the lines of this principle will be taken up under Chapters IV and V. In any such plan an educational superintendent, where the superintendent is not especially qualified, would seem to be necessary to supervise grading, promotions, curriculum, teacher training, etc. And in the training of the teacher emphasis should be placed upon specialization reading and study for his departmental work.

Bibliography

The School in the Modern Church, Cope.

The Graded Sunday School in Principle and Practice, Meyer.

Topics for Special Study

1. Graded lesson courses.
2. Some successful graded schools.

ORGANIZATION CHART

AGE	COURSE	TITLES OF COURSES	Departmental Groups Plan 1	Departmental Groups Plan 2	School Grades
4 5	BEGINNERS	The Little Child and the Heavenly Father (A Two Year Course for children of Kindergarten age.)	BEGINNERS	BEGINNERS	KINDERGARTEN
6	I	Bible Stories for the Sunday School and Home—Year 1	PRIMARY	PRIMARY	ELEMENTARY GRADES
7	II	Bible Stories for the Sunday School and Home—Year 2			
8	III	Bible Stories for the Sunday School and Home—Year 3			
9	IV	Stories from the Olden Time (including Special Summer Material)	JUNIOR	JUNIOR	
10	V	Hero Stories (including Special Summer Material)			
11	VI	Kingdom Stories (including Special Summer Material)			
12	VII	Gospel Stories (including Special Summer Material)			HIGH SCHOOL
13	VIII	Leaders of Israel (including Special Summer Material)	INTERMEDIATE	INTERMEDIATE	
14	IX	Christian Leaders (including Special Summer Material)			
15	X	The Life of Christ (including Special Summer Material)		SENIOR	
16	XI	Christian Living (including Special Summer Material)			
17	XII	The World a Field for Christian Service	SENIOR	YOUNG PEOPLE TO 24 YEARS	COLLEGE
18	XIII	The History and Literature of the Hebrew People			
19	XIV	The History of New Testament Times			
20	XV	The Bible and Social Living			
		Special Courses for Parents and Elective Courses on Special Topics	ADULT		

THE COURSES BEGIN WITH OCTOBER

NOTE

PLAN 1: When the graded lessons were first issued, the yearly courses were grouped to correspond to this well-known classification of pupils, and the textbooks were marked in accordance with this plan.

PLAN 2: The departmental grouping by a series of three years to a department corresponds to the school grading where junior high schools have been organized and is now recommended by many denominations.

Care must be taken to select the graded courses by age and titles, as indicated in the left column, rather than by department names.

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Topics for Class Discussion

1. What is the principle of grading?
2. How closely should the Sunday school follow the public school in grading?
3. State the divisions of grading.
4. Name the departments and age groups.
5. What is the argument for separation of departments?
6. How far shall the graded principle be carried?
7. Shall teachers be graded?

CHAPTER IV

THE SCHOOL EQUIPPED

1. The Sunday-school building. (1) *The church's new vision as to Sunday-school housing.*—"The complete Sunday school is one which meets the needs of every individual member at each stage of his development and plans for its own perpetuation as an institution."

In the last ten years, because of its changed conception as to the place of religious education, the church has entirely revised its views on the question of Sunday-school architecture and equipment. This has come about in part through the introduction of graded lessons, a new demand upon the church that it shall provide adequately for the physical and social life of the young people, a new emphasis upon week-day schools for religious education, and a new sense of its obligation as a community center, in which shall focus all that is wholesome and uplifting for the community life.

Church and Sunday-school architects have been revising their plans to meet this new demand. We find such organizations as the Board of Sunday Schools and the Board of Home Missions of the Methodist Episcopal Church establishing a joint department on church and Sunday-school architecture, which incorporates in its plans for new buildings the latest ideas for the Sunday school and which advises as to the remodeling of present inadequate plants on the newer lines. We find the Publication and Sunday School Board of the Reformed Church in the United States (Philadelphia) issuing a series of practical pamphlets on Sunday-school equipment. In one of these, *Housing the Church School*, by Blanche A. Zieber, plans are outlined for remodeling or building seven types of buildings: "The One-Room,"

"The One-Room With Partitions," "The One-Room and Basement," "The Combination Building," "Separate Rooms With Movable Partitions," "Entire Separation for Each Department," and "Separate Assembly Rooms With Classrooms."

A library of books dealing especially with church and Sunday-school architecture has been produced, including such books as *Housing the Rural Sunday School*, Bruner; *Housing the Sunday School*, Lawrance; and *The Sunday School Building and Its Equipment*, Evans.

New emphasis has been given to the whole matter through a careful survey of the field of Sunday-school and church architecture, especially with reference to the provision by the church for its church school and the week-day life, conducted by a Commission on American Religious Education, under the leadership of Professor Walter S. Athearn, of Boston University. In this investigation a wide variety of existing churches were studied, and a score card was used covering the points of site, building, service system, church rooms, religious school rooms and community-service rooms. Churches were rated according to their measurement by this test.

Certain it is that the Sunday school has passed the day of its debasement. It can no longer be an afterthought in the plans of architects and church committees. In its housing plans the church is accepting responsibility for the educational work of the school and for the whole realm of life between Sundays. The community is demanding this of the church as a tax-free institution. Young people are requiring this at the hands of church officials who must know that the whole strategy for the church of the future is to conserve the whole of life for Christ and service. Young people are measuring the church by these new standards. Where the church makes an adequate investment on these lines, the church school grows apace.

(2) *The committee on Sunday-school housing and equipment.*—A first step in realizing the goal of better housing and equipment for the Sunday school is the appointment of

a committee on Sunday-school housing and equipment to make a survey of the local conditions and needs and to study the best plans for improvement (see *Sunday School Officers' Manual*, Brown, Chapter XXIII). Often a comparatively small expenditure will greatly enlarge the efficiency and attractiveness of the plant. The committee should seek suggestions from the denominational Sunday-school boards as well as from competent members of the school.

After agreement upon plans a reconstruction day may be arranged if the plan is to remodel an old building to meet Sunday-school needs, and the interest of classes or departments enlisted for parts of the plan in coöperation, of course, with a general church effort. These parts may be the provision of partitions, paint, wall decoration, pictures, mottoes, carpets, hangings, blackboards, sand table, charts, shrubbery or flowers for grounds, flags, or classroom decorations.

The simplest plans for housing the school should provide for the separation of the beginners and the primary children from the rest of the school by solid partitions, to permit of singing and recitation work. The next important step, in view of the memory drill work required at that age, is a separate room for the juniors. And any plan that aims at educational efficiency will include rooms for the Beginners', Primary, Junior, Intermediate, Senior, Young People's, Adult, and Training Departments. Beyond that comes the need for executive and other workrooms and the recreational and social life. These will be touched upon in detail.

In any plan light and air must be essentials. Even if plain the walls can be tinted with some warm color. Mottoes and texts that stand for great ideals can be painted or hung upon the walls. And there are scores of pictures of childhood, of missionary and church and national heroes, as well as copies of the great masterpieces, which can be had cheaply, which are of inspirational and religious value. French schoolboys are taken to the palace of Versailles to

study the great paintings of the Napoleonic battles and thus absorb a love of country. No less wise should we be in teaching, through the eye gate, the ideals of the church. An occasional change of mottoes or pictures is advisable.

2. The school's workrooms. (1) *The department rooms.*—Where the architectural arrangement permits of department rooms, they should be fitted to the needs of the various departments. When an absolute separation by wall cannot be arranged, there are devices for making artificial separation by means of screens, folding or drop or rolling canvas partitions, or by heavy curtains hung on bars or heavy wire.

In Chapter VII we shall consider the appliances and decorations required for each department. Every department should be equipped with a double blackboard for hymns, special mottoes, attendance and Bible record, drill work, lesson theme, or central thought. The department motto and banner and honor banner should be in evidence; also the pupils' honor roll for attendance or meritorious work.

(2) *The assembly room.*—In the one-room school or the school where of necessity several departments are combined for opening or closing worship, it is desirable to have a piano in preference to an organ, a hymn board for announcement of the service and hymn numbers, a double blackboard and announcement board for total attendance, offering, and Bibles. Frames with removable letters can be used for some of these purposes and for brief notices. A bulletin board at some prominent point is of value for special notices, compelling quotations, missionary facts, and slogans for the day or month.

In such a room chairs tipped with rubber or felt are to be preferred to settees; for they permit grouping according to the size of the class. The teacher's table, with drawer for songbooks and materials, should be at the center of each group in the department or assembly room. A class box, accessible to the secretary, is desirable for offering,

class book, and other material. A very impressive wall cabinet, 26 feet by 8, has been worked out by the Presbyterian Sunday school of Bozeman, Montana, containing blackboards and supplies, charts, songs and illustrations, and sand board. This was built from a set of complete detail working drawings, which are available. Wherever possible the superintendent's platform should be equipped with electric signals for warning purposes and to call officers or aids.

(3) *Classrooms.*—The growth of senior, young people's, and adult-class organization makes classrooms imperative in a school of any size. These classrooms become the center of class enthusiasm and precious memories. They are essential for the best teaching work. If the partitions in these classrooms can be folded back during the department service of worship, it will give a sense of unity to the session. Where the meeting room does not provide for classrooms, screens or curtains or folding partition can be used for class separation.

The classroom equipment may include a hat rack, cabinet for card index of class, forms and supplies, a good reversible blackboard with a box of crayons and eraser, bulletin board for class items, table for songbooks and other materials, class-organization certificate framed, pictures of great leaders and of the class group, class name and motto worked in class colors on pennant or in banner form, and a shelf projecting into the department room for class records and other items from or for the school secretary and treasurer.

(4) *Executive room.*—This should be conveniently located, so as to be reached easily by teachers and pupils. The school superintendent, secretary, and treasurer should have desks in this room unless the school is large enough to have separate rooms for these officers. Where there is an enrollment and absentee secretary, his desk and that of the secretary should be marked. The equipment for the secretary may include the general register, class books,

visitors' register, card indexes for birthdays, alphabetical card index, and even a street index, grouping families under their street locations for visitation purposes.

The treasurer's outfit should include his record book for regular, benevolent, and special offerings, class bags for envelopes, and duplex envelopes for the weekly offerings of the pupils for the school and benevolences. Special envelopes can be used for special days.

A gelatin pad for circular letters is useful. Many schools now have typewriters, members of the school who are stenographers giving a certain amount of time to the school clerical work as a volunteer service.

(5) *Library room.*—While the public libraries, sown thick throughout the land, have superseded in many places the old Sunday-school library, there is still an imperative need for libraries including up-to-date missionary books, books of reference, and of information for teachers. Such libraries will be treated in the appropriate chapter. There should be a library room, where pupils and teachers can spend their evenings reading or playing games. Such a room will become a center of week-day interest. It should include copies of the best magazines. In this or the secretaries' room should be kept the songbooks of the school and the class boxes where the class tables are not used.

(6) *Exhibit room.*—Where local conditions will not permit a separate room, this room may be combined with the library. In such cases cabinets can be provided for collection of curios, such as samples of products and flowers from Bible lands, especially those things which will illustrate Bible references. These can be obtained reasonably from Sunday-school supply houses. This room can be made of great value in stimulating missionary interest through exhibits of curios and souvenirs from missionary lands and pictures of missionary heroes.

(7) *Manual room.*—Where quarters are limited, the features of this room may have to be combined with one or both of the rooms above mentioned. But there should be

a room with a center table, chairs, and closet for the technical side of the school's work. The best maps, a good picture of Jerusalem, relief maps of the Holy Land, pulp-map work, a sand table, charts of Christ's life by periods, charts of Christ's and Paul's journeys, models of Oriental buildings, charts showing dress, products, and implements of Palestine or, better still, models of them, a stereoscope and outfit of pictures of Bible lands, a large globe, a school stereopticon, materials for object teaching—some of these should find a place in such a room. And the handwork and notebook work accomplished by pupils should be displayed.

(8) *Gymnasium and drill room.*—Provision must be made for the week-day physical life of the young people. When a separate room can be planned for, it is better, but frequently some department room may have to serve a double purpose. Some simple gymnasium apparatus should be provided, such as a swinging ring, gymnasium horse, a swinging bar, a thick mat, and Indian clubs. If facilities permit, include lockers, showers, basketball and handball courts, swimming pool, and bowling alley.

Camps for Boy Scouts and Girl Scouts, Camp Fire Girls and similar organizations are multiplying among the Sunday schools of the country and are effective factors in holding our young people. The gymnasium may serve the double purpose of a drill and meeting room for these.

(9) *Social and club rooms.*—These should have homelike elements that will attract young people in the face of the counterattractions of the community. Where these rooms are used by women's, men's, boys', and girls' organizations, the insignia of these organizations should be displayed about the rooms. Any expenditure for the beautifying of these rooms for gathering of teachers, parents, classes, and other units will be worth while. Many churches have added a kitchen for use on social occasions.

3. Other equipment. (1) *School motto and colors.*—A motto or school slogan embracing the school idea should be selected. It may be Scriptural or otherwise. It will

stimulate interest. It should appear upon the school wall and be occasionally repeated in the service of worship. It should appear on the school pins. It should be inscribed on the school banner. The motto of the writer's school is: "We seek the best"; and the response is: "In love and service for the best Friend, in devotion to the best Book, and in loyalty to teacher, class, and school." There is no objection to a department motto to promote department efficiency. The school colors should be selected after careful consideration and should inspire school loyalty. Badges, decorations, programs, and banners should reflect these colors, and special days will be the brighter and more interesting because of them. The school motto on the wall should be in these colors.

The school flower should be selected with reference to the school colors. Our school colors are white and gold, and our flower is the daisy, with the chrysanthemum as the alternate flower for fall use.

Other mottoes will of course appear about the walls, such as "In everything give thanks"; "Be strong and of good courage"; "Love thinketh no evil"; "Expect great things from God; attempt great things for God"; "Anywhere if only it be forward"; "All together"; or "Pull together."

(2) *Banners and flags.*—The school banner, with motto, should be displayed in front of the room, encased with glass front to prevent its soiling. Department banners should be treated in the same way. Banners for honor classes for a month of perfect record as to attendance and Bible bringing will stimulate interest.

In this day of world interest a well-regulated school should have the Christian and American flags and the flags of the leading nations for use upon patriotic and missionary days. These can easily be procured if each class is given the opportunity of presenting one flag. An impressive flag dedication service should be held when these flags are formally presented, and the national songs of the countries sung by the classes or as solos.

(3) *Maps.*—These can usually be bought reasonably in a series illustrating the journeys of the patriarchs and the children of Israel, the tribes of the kingdom of Israel, Palestine in Christ's time, and Paul's journeys. Where such a set is not purchased, one large map of Palestine and one that will show Paul's journeys will serve. In the present increasing interest in missions the fine missionary map of the world, which can be bought cheaply at denominational headquarters, is valuable.

(4) *Hymnbooks.*—In the last ten years several excellent Sunday-school hymnbooks have been issued, which include the great hymns, new and old, and combine high quality with singing effectiveness for the small and large school. The words, too, are selected with reference to high sentiment and dignity. The opening and closing services of worship in these books are rich in variety and will inevitably strengthen the services. These hymnbooks, when selected, should be marked with the class numbers and be kept in class tables or boxes.

(5) *Bell.*—Where the organ, piano, or orchestra is used in preludes, the bell is unnecessary except for warning five minutes before the lesson closing and as a signal for rising or sitting. As a method of securing order, especially by frequent pounding, it is a failure, and a superintendent who depends on it for that purpose only promotes confusion and disorder. Where electricity is available, an electric gong signal is to be preferred to the bell.

(6) *General suggestions.*—Among the accessories in general equipment may be mentioned a suggestion box at the door for helpful ideas or questions, a bulletin board at the entrance for any special notices and for Sunday-school papers, a birthday box for birthday offerings, a Sunday-school "thermometer" showing enrollment and school attendance, a stereopticon, a motion-picture machine, wall cabinets, and song cabinet. The platform should be carefully regulated as to height according to the department and size of room.

In the church or school budget there should be an annual item to provide for new equipment and for the replacement of the old.

Bibliography

The Sunday School Building and Its Equipment, Evans.
Sunday School Officers' Manual, Brown, Chapter XXIII.
Housing the Rural Sunday School, Bruner.

Topics for Special Study

1. Some well-planned Sunday-school buildings.
2. Plans for department rooms.

Topics for Class Discussion

1. What is the trend in Sunday-school architecture?
2. Should the Primary Department hold its sessions with the rest of the school? If not, why not?
3. Are separate department rooms an essential to best work, and why?
4. Name some equipment for an assembly room.
5. What classroom equipment is desirable?
6. What other rooms are requisite for the school's best work?
7. Name a few important items of general equipment.

CHAPTER V

THE SCHOOL ORGANIZED

We shall in this and the next chapter consider organization as regards officers, departments, and committees of the school—that is, its management side. With school organization as it is related to the work of the teacher, the pupil, the home, and the community we shall deal in detail in separate later chapters.

Organization is essential for unity, strength, and permanence. As the framework is not intended for exhibition, so organization is most effective when least seen; when all that is manifest is the warm, pulsing, loving, busy, joyful life of the school; when head, hand, and heart work together perfectly.

The difference between a successful school and one that is a failure lies frequently in organization. Genius in details of management is the secret of many a superintendent's success.

1. The school's objectives. The school organization will be determined by the school's objectives and by its size. I suggest a few goals that should be present in every successful school: (1) Every pupil a Christian before passing the years of decision; (2) the school so graded that the right place can be found in it for every member of the community; (3) all the teachers students of a training course or graduates of such a course; (4) every member present every Sunday unless ill or out of town, with Bible, offering, and a prepared lesson; (5) a regular gathering of workers for conference upon school and teachers' problems; (6) all the Sunday school of attending age at the church service; (7) a school session with dignity, soul, variety, and pulsating with interest; (8) the recognition of

special days by appropriate programs; (9) department separation where possible; (10) a young people's leadership-training class that shall equip for service for the community and the world; (11) adequate provision for the week-day and social and physical welfare of its members; (12) the recognition and welcome of strangers; (13) every class over twelve organized and registered with the denominational and State Sunday-school-association headquarters; (14) every parent a member of the Parent or Home Department of the school—in short, a school efficient, whether large or small; educational rather than spectacular; where right teaching is placed above entertainment; where instruction through the eye, ear, hand, and heart assures training for complete living.

The school organization will naturally take its spirit from such objectives. Not all the organization described below can apply to every school. In plan and principle the suggested organization comprises these objectives and should be carried out even if necessary to merge the work called for in fewer executives.

It is important that the superintendent procure from his denominational Sunday-school headquarters the standard fixed for attainment and recognition by the Board of Sunday Schools of his denomination. Sometimes charts of these standards are furnished and should be hung in a prominent place in the assembly room.

The standard for Methodist Episcopal Sunday schools, which is admittedly a high one, follows:

Aim:

1. To win every available member of the community to the Sunday school.
2. To win the members of the Sunday school to Christ and the church; to instruct and train them for intelligent and effective Christian living.

Means:

1. Graded organization (grouping by age, interest, and capacity).

2. Graded instruction (graded lessons and graded methods of instruction).
3. Trained teachers and officers (at least 50 per cent of the teachers and officers either students or graduates of an approved training course).
4. Continuous evangelism.
5. Graded service activities.
6. Organization for systematic missionary instruction and giving.
7. Regular church attendance.
8. Annual Rally Day and offering for the Board of Sunday Schools.

Product:

The measure of a school's efficiency is the character of its product. The following tests should therefore be applied constantly:

1. Is the interest of the pupils in the school increasing? Does this manifest itself in an increasing average attendance?
2. Is their knowledge of the Bible growing?
3. Is their devotional life steadily developing?
4. Do they show increasing interest and efficiency in Christian service?
5. Is the school increasing the number of its trained workers?

A school will attain this standard when it accepts these aims, uses these means, and measures its product by these tests.

2. School constitution and by-laws. These necessarily will be modified by the relation that the school occupies to the church under the church polity of the denomination and by the size of the school and its objectives.

The form of constitution for Methodist schools provides that there shall be a local Sunday-school board, auxiliary to the Board of Sunday Schools, and constituted as follows: the pastor, who shall be ex officio chairman; the committee on religious instruction, appointed by the quarterly conference; the director of religious education (where there is one); the superintendent, who shall be ex officio vice chairman; the assistant superintendents; the heads of departments; the duly elected secretaries, treasurers, and

librarians; the teachers of the school; the assistant teachers, nominated and elected in the same way as the teachers; the presidents of the Sunday-school temperance and missionary societies; and the Home Department visitors, who shall be elected in the same way as teachers.

The superintendent, under the constitution, is nominated annually by the Sunday-school board and confirmed by the quarterly conference. The teachers are nominated by the superintendent in consultation with the pastor and elected by the board.

As the superintendent is largely responsible for the school administration he should be given the privilege, subject to confirmation by the Sunday-school board, of nomination of the other school officers, who shall compose his cabinet.

3. Organization of the small school. What organization is essential to efficiency, and possible of adoption by any school, even the smallest rural school?

(1) A Cradle Roll for children up to three.

(2) A Children's Division for those three to eleven. Where at all possible this should be subdivided into classes for beginners (three to five), primary (six to eight), and junior (nine to eleven).

(3) A Young People's Division for those twelve to twenty-four. This should be subdivided into an intermediate class or classes (twelve to fourteen), a senior class or classes (fifteen to seventeen), and a young people's class or classes (eighteen to twenty-four). The organization of these classes is recommended.

(4) An Adult Division or classes for those over twenty-four. This may include a class or classes especially for parents. These classes should also be organized.

(5) A Home Department.

(6) A Training Department or class pursuing an approved course of study or one or more workers taking a correspondence course in teacher or officer training.

(7) A Sunday-school missionary organization.

(8) A committee on Sunday-school evangelism.

(9) Annual Promotion Day, on which pupils are promoted from department to department according to some definitely determined plan.

If there is a sufficient number of workers, these additional committees should be appointed:

(1) A committee on law enforcement, to keep alive a wholesome sentiment with reference to prohibition and its enforcement.

(2) A committee on special days, to make the most of these school occasions.

(3) A committee on membership, to look after the visitation of absentees and the enlistment of new members for the school.

4. Organization of the larger school. The superintendent should secure from his denominational Sunday-school board or from the State or provincial Sunday-school association the standards of organization for the school, departments, classes, and for officer and teacher training. These standards will give him the general framework for organization. Reference should be made to the plan of divisional and departmental organization in Chapter III. Decision must then be made as to the general and special objectives of the school. Upon the basis of these considerations and the location and size of the school the officers, helpers, and committees should be appointed. Those that follow are suggested out of experience. The work outlined under each can be combined in fewer executives or committees if conditions make this necessary. The mention made as to duties is necessarily brief, as the work is more fully outlined in the succeeding chapters of this book.

(1) *The officers.*—(*a*) *The pastor.*—The pastor is the pastor of the Sunday school as well as of the church and, by virtue of this relationship, is the official head of the school. He will be at the school session to encourage, help, and supplement, as far as possible, the superintendent's labors. His counsel should be sought and, when offered, should receive earnest consideration. He may occasionally, perhaps regularly, take a class if his strength and duties will permit. His relation to the school offers broad opportunities of inspiration. He should be afforded free access to all sessions of the school and his presence always

welcomed. He will need to keep in close touch with the teachers, for they are his class leaders. He is responsible for the character of the educational and spiritual work done. He may wish to lead the workers' conference or a leadership-training class for teachers and other leaders for church and school. He should see that the pupils are, at opportune times, invited into the church fellowship.

(*b*) *The superintendent.*—He should work in harmony with the pastor and the church committee on religious instruction. Elected as the executive officer of the school and responsible for results, he should be allowed the fullest liberty in his plans and be given the largest coöperation in making his plans effective. His fourfold relationship to the church and school, the pupil, the teacher, and the home will be presented fully in other chapters. His best work will consist in selecting and developing workers and in presenting in his life and work the highest standard of Christian living and service.

(*c*) *Educational superintendent.*—The service of this superintendent will include grading, promotions, manual, memory, and training work. These are related lines of activity, and in a school of considerable size the fruit of proper attention to this office will be large. As an educational superintendent his work should be intimately related to the church committee of religious instruction. The general work of coördinating the educational and grading work may be committed to such a superintendent. Through such an officer errors in grading can be corrected, the promotions can be conducted with smoothness and enthusiasm, the manual work can be systematically developed, and the memory drills can be made to have interest and effectiveness. Provision for diplomas for promotion and seals or recognition for memory work, as well as the manual room and parents' gatherings for the exhibit of the pupils' work, would fall under the direction of such an officer. This officer should assign pupils to departments and classes.

(*d*) *Department superintendents.*—These should be se-

lected and nominated by the superintendent. Wisdom in the selection of department superintendents makes for school success. Frequent conferences, individually and collectively, with department superintendents are essential to harmony and progress. The monthly cabinet meeting should supply this opportunity. The superintendent should furnish the department head with suggestions and stimulus through word, letter, clipping, and book, and with the departmental leaflet literature of the denomination or the State or provincial Sunday-school association. Even where separate rooms cannot be provided for each department, each department group of classes is entitled to separate supervision as to literature and manual and memory work. The graded lessons make such division and supervision almost imperative. The department superintendent is responsible for the full organization and conduct of the department as it relates to teachers, scholars, and homes, for thorough teaching and care of absentees through teachers or committees. It is his business to develop department efficiency and *esprit de corps* and to keep the department in step with the best school standards, counseling frequently with the superintendent. Assistant department superintendents are essential in schools of large size, and to these specific work should be assigned.

(*e*) *Superintendent of teacher and officer training.*— Where there is an educational superintendent, this work should come under his care. Otherwise, the best person possible, a public-school teacher where available, should be selected for the task. This officer should become informed as to the standard courses of his denomination for teacher and officer training. He should promote a library for the collateral reading of the class, enlist young people for the classes, and supervise their training, practice work, and examinations. He should also coöperate in enlisting present teachers and officers who may not have had the advantage of a training course in a reading or correspondence course in teacher and officer training.

(*f*) *Superintendent of missionary instruction.*—There is need for such an officer to provide missionary plans, program, literature, charts, and other material and to make missions a vital part of the school life. This officer may be the president of the missionary society or chairman of the missionary committee, or simply an officer working under the direction of such a committee or society in coöperation with the general and the department superintendents.

(*g*) *Superintendent of membership.*—This officer may be the school secretary or his assistant, the secretary of enrollment, or some specially qualified person who will direct plans for securing new members and the visitation of absentees. In some schools the officer is designated as the superintendent of absentees and extension. The big leakage in the Sunday school is largely because no one officer is giving the absentee consistent attention. This officer may be the chairman of a committee, with one representative in each department to secure prompt attention to the absentee by teacher or committee through card, letter, or visit. The best business conservation is to cultivate old customers while pushing for new buyers.

(*h*) *Assistant superintendents.*—The number and duties of these are wholly dependent on the size of the school and the work to be done. They should not be figureheads. They should be made use of if they have ability upon the school or department platform for the sake of their training and for variety in the exercises. One of them should be appointed as first assistant or associate superintendent to take care of the superintendent's work when he is away and to counsel closely with the superintendent. To each assistant distinctive duties should be assigned besides the maintenance of order. They may take the chairmanship of important committees. One may have special charge of the notification and assignment of substitute teachers, another of the supervision of details of preparation for the sessions. These assistants should be known by the pupils

as friends, and not as policemen. Their smile and welcome create school atmosphere and good cheer.

(*i*) *The secretary, treasurer, and librarian.*—The duties and opportunities of these officers will be covered in a subsequent chapter. Where the size of the school warrants, a secretary of enrollment and absentees may be provided to care for the enlistment and welcome of new pupils and all subsequent record of the pupil's life in the school. This secretary will coöperate closely with the superintendent of membership and may be himself that superintendent. Where there are separate department rooms, one or more secretaries for each department may be required, and these may, in addition to their obvious duties, care for the birthday and welcome notifications.

(*j*) *The cabinet.*—In large schools the officers of the school, such as the secretary, treasurer, assistant and department superintendents, and chairmen of the standing committees, compose the superintendent's cabinet. The meeting of the cabinet should be regular, to consider questions of school policy and management and to sift business for the Sunday-school-board meeting. John Wanamaker was accustomed to meet his head workers each Sunday between the hours of the church service and the afternoon Sunday-school sessions for conference on important matters. An annual social meeting of the cabinet, where purely management questions shall be taken up, may be in a lighter vein and will be found fruitful in welding together those who stand as leaders.

(*k*) *General utility superintendent.*—In a school of considerable size there is call for such an officer who will be ready for the unusual call and task. He is a gap filler, to serve in case an important officer is away, to help in an interdepartmental way, to be a school scout in the visitation of other schools for good ideas, to be all that the name implies.

(*l*) *Installation of officers.*—The installation of officers (and teachers as well) by the pastor at a church service

is coming into vogue in well-ordered schools. The service can be made very impressive, adds dignity to the important work to be accomplished, and binds the church and school in a proper relationship. Sometimes a certificate is presented at such a service, commissioning the officer for his service for the year. These services are in print and may be obtained through denominational or Sunday-school supply houses. The Pilgrim Congregational Sunday School of Dorchester, Massachusetts, publishes a fine installation service for officers and teachers. They should include a charge by the pastor, a pledge of service, and a prayer of consecration.

(2) *The school helpers.*—(*a*) *Chorister.*—Under Chapter XI the work of the chorister will be taken up. If he has the talent for it, the orchestra may properly be assigned to him to build up and to lead. The songs should be selected by superintendent and chorister with the thought of developing and impressing the worship theme.

(*b*) *Publicity man.*—The Sunday school is in intimate relationship to the entire community. Its work, its standards, its plans and events, should be set forth in attractive form regularly in newspaper, card, placard, and circular. The Sunday school has the largest proposition on earth to present. It should put its best brains to the task. If the superintendent has not the advertising talent, surely someone may be found who has. Normally this should be the work of the school secretary; but, if he has not the advertising instinct, a person with the desired aptitude should be found for this important work. Such a man should train for the work (see *Sunday School Officers' Manual*, Chapter XXV). He should take such periodicals as *The Church School* (150 Fifth Avenue, New York City), which present live ideas on Sunday-school advertising, and should keep a scrapbook of best methods for reference.

(*c*) *Doormen, aides, and ushers.*—These are indispensable for smooth, efficient service, to protect the worship and to facilitate the work of the school. The doormen have a

fine service to render in greeting pupils and teachers as they enter, introducing newcomers and strangers to the ushers or friendly-grip or courtesy committees, and in keeping doors closed during worship. These, with the aides and ushers, should be designated by some badge.

The aides should be the larger boys or young men, having regular duties, such as the distribution of programs, the arrangement of platform and orchestra chairs, the placing of announcement boards, the taking of the superintendent's communications to officers and teachers before or during the sessions, and the ringing of signals. They should be in training for future officers. The ushers will have to do with the seating of strangers and classes.

(*d*) *The stenographer.*—In some important schools the stenographer performs a helpful part in reaching sick or absent pupils or teachers through the written message and in sending notices of committee or other meetings.

(3) *Committees.*—In any well-organized school it is necsary that much important work be accomplished through standing committees. The details of many questions cannot be handled satisfactorily by a teachers' board without bearing too heavily upon the time of the members. A subdivision of labor makes for more thorough work and interests a larger number. It will always be necessary to appoint special committees for unusual matters, but the routine work of the school can be easily compassed by the standing committees, who should report regularly to the teachers' board and also make an annual report. The number of these committees and the number of members upon each must depend on the size of the school, but the work for which these which are suggested stand is common or should be common to all schools and should be covered in some form. The training of these committees is important. Suggestions for their training may be found in *Sunday School Officers' Manual*, Brown. In the departments beyond the Junior young people should have a place on some of these committees.

The sums at the disposal of each committee should be determined and included in the budget of school expenses.

(*a*) *Committee on religious instruction.*—This is really a church committee on religious education, which has to do with the entire plan of religious education for the church. It is to plan, coördinate, and supervise the educational work of the Sunday school and all other church organizations, to prevent overlapping, to guide the curriculum and expressional activities, and to develop a well-balanced program. It will include week-day and daily vacation Bible schools in its service. The committee should plan, through a leadership-training class, for the selection and training of leaders for these various organizations. It should coöperate closely with the school officers in providing adequate time for the Sunday-school session; in providing for a Sunday-school anniversary in the church service once a year when reports of school progress can be made; in promoting a house-to-house visitation to increase Sunday-school membership, Bible study, and family worship in the home; and also aim to make every member of the church a member of some department of the Sunday school.

(*b*) *The friendly-grip committee.*—This may be termed the welcome committee, the visitors' committee, the courtesy committee, or the strangers' committee. Its specific work is to welcome the stranger by handshake, smile, and word of cordial greeting; to see that he finds a good seat and to show visitors to the department or departments in which they may be especially interested; to give any desired information, to hand them, when desired, copies of the school paper or manual, or samples of school forms. In a visitors' book the names, addresses, and position in the Sunday school should be recorded, and the next day the committee should mail a card of welcome to the visitor, acknowledging the visit and inviting to membership or to further call. The follow-up work of the committee may yield good results, and with such treatment the record may be "once a visitor always a friend," a "stranger but once."

(*c*) *Supplies and finance committee.*—This important committee should arrange and present for approval the school budget, O.K. requisitions for supplies and the bills therefor, coöperate with the secretary in providing for the proper care of supplies, outline plans for special offering, provide books for treasurer's accounts, suggest forms for such accounts, audit treasurer's books, and in general supervise the financial end of the school's work.

(*d*) *Committee on evangelism.*—This committee focuses the great objective of the school. It should keep in close touch with the superintendent. The work of Decision (or Acknowledgment) Day should be its special care. The methods, leaflets, and general literature for this day should be discussed by the committee and the pastor and superintendent, as well as plans for decision week or for any special effort of this nature. Teachers', pupils', and school prayer meetings should be planned for. The coöperation of the home in spiritual work, the suggestion of books for the teachers' library which are spiritually helpful and which acquaint the teacher with the spiritual problems and opportunities of the successive periods of child growth will be within the province of such a committee.

(*e*) *Special-days committee.*—The plan in many schools has been to appoint a special committee for each successive special event. But the talent that can make interesting and profitable one special day should be put at continuous service. Such a committee needs ample time to look well ahead, select or make programs, try out music, plan decorations, and get the most for the school out of every special day. The growth of such days in recent years makes the work of such a committee highly important. Among the days now emphasized are Rally Day, Easter, Children's Day, Christmas, Lincoln's Birthday, Washington's Birthday, Mothers' (or Parents') Day, and Thanksgiving. In Chapter XXI we shall consider these days in detail.

(*f*) *Social-service committee.*—This committee has a wide scope of service. Its work includes the survey of com-

munity needs and planning social service activities of classes, departments, and school, and the outlining of a well-considered scheme of service activities. In most schools classes and departments act in their benevolent plans without any reference to each other and to the needs of the church, community, and world. America has come to be the point of appeal for world-wide human need, now in China, now in Europe, now in Armenia, or all at once. Every school and church should do its full duty for all as well as for the near-by needs of the church community and in America. Only as this whole field is studied, the needs presented, and the work of support assigned by a competent committee can justice be done. Impulse is good, but fairness and sanity are better. This committee will deal with the employment life of the school, will survey community conditions that need remedying, and will of course direct and supervise the school's ministry among the poor, the sick, and the shut-ins.

(*g*) *The social and recreation committee.*—This committee covers in its work the social, athletic, and general recreational plans of classes, departments, and the school as a whole, including pupils', parents', and teachers' socials, lectures and entertainments, camping, gymnasium, and outdoor athletics, inter-Sunday-school athletics, picnics, hikes, indoor games, debates, and reading and game room. This committee, in common with all committees, should keep a scrapbook, with ideas and events. The committee should work out plans for the year in conference with those interested and should post these upon the bulletin board and see that they are otherwise advertised.

(*h*) *Membership committee.*—This committee is to work in coöperation with the membership superintendent. It should have a representative in each department. While the teacher should be primarily responsible for the visitation of absent pupils, there are many cases where, owing to business duties, a personal call by the teacher is not possible. Just here a committee is of large service. Meth-

ods of outreach into the community should have the attention of the committee, including plans for systematic visitation of school homes and occasional special visitation of the whole community. The committee should use the publicity man for its special membership campaigns.

(*i*) *Missionary committee.*—This committee is to bring the school into intelligent contact with organized missionary endeavor in the home and foreign field, to direct the school, department, and class activities toward the great home and foreign organizations of the church and the missionary activities of the Sunday-school board of the church. Methods of missionary education and successful plans for stimulating missionary giving and interest will be fully presented in Chapter XVIII. Plans for the successful observance of missionary Sunday are no small part of the regular duties of this committee. Full advantage should be taken of the program suggestions for the monthly missionary Sunday and of the use of pageantry, exhibit, and play in making the appeal of missions more graphic.

(*j*) *Temperance and purity committee.*—We can only assure the fruits of the victory for prohibition in the United States as we keep informed and vigilant as to the efforts of evil forces to nullify the years of diligent educational work aiming to drive liquor from the land. This school committee should prepare programs for occasional presentation of the splendid results of prohibition in the United States and other countries. Leaflet literature giving data as to prohibition results and progress should be distributed. The school should be lined up for world-wide prohibition as a goal. The committee may include the work of purity. See Chapter XIX.

(*k*) *Library and exhibit committee.*—The pupils' and teachers' library, the planning for and supervision of the reading and game room, the preparation of and care for the manual and exhibit work of the Sunday school, will come under the duties of this committee.

(*l*) *Music committee.*—The committee can coöperate

with the superintendent in the improvement of the regular music, in arranging for solo and special music for the regular sessions, in stenciling new hymns not in the book, in building up the orchestra, and in planning for hymn board and boxes for music books. Chapter XI will suggest the possibilities of the development of this committee's work. The selection of the music for the regular session must be with the superintendent. The committee should coöperate with the special-days committee in connection with the music for those days.

(*m*) *In general.*—Where the size of the school departments warrants, there may be department committees, corresponding with the school standing committees on any particular line, to carry out the committee plans within any department. In that event the chairman of the department committee would represent the department as its member of the standing committee of the school.

Bibliography

The Modern Sunday School and Its Present-Day Task, Cope.

The Church School, Athearn.

The Sunday School Organized for Service, Lawrance.

Organizing the Smaller Sunday School, Bradner.

The Organization and Administration of the Sunday School, Cuninggim–North.

Topics for Special Study

1. The working organization of some successful schools.
2. School committees as a factor in Sunday-school success.

Topics for Class Discussion

1. Name five important school objectives.
2. By whom should the superintendent be nominated, and by whom confirmed?
3. Into what general divisions may the Sunday school be divided?

4. Name the essential officers in a fully organized school of good size.

5. What other chief helpers not officers would you name?

6. Name at least five important school standing committees, with a brief description of the work of each.

CHAPTER VI

THE ADMINISTRATIVE STAFF

THE officers and chairmen of whatever standing committees a school may have constitute the administrative staff. The selection and training of his staff by the superintendent is at least of equal importance with the selection and training of the teachers. Much of the success of the school depends on these leaders, for they in turn inspire and help and interest both teachers and pupils.

We have probably two million officers, including, of course, department heads, in the Sunday schools of America. Very few of these have had any special training for their important task. In the last five years the training of Sunday-school executives has been increasingly emphasized. Textbooks specializing upon the work of these officers and upon any phases of the work of administration have been produced and are available for study and reading by prospective officers.

1. How to recruit the administrative staff. There are several ways in which a superintendent can recruit his staff. He can utilize public-school teachers, who have presumably some preparation for such service. He can select a few promising young people and promote their attendance upon the summer schools of religious education held by the denominational boards and such Sunday-school summer-training schools for leaders as are held at Lake Geneva, Wisconsin, and Lake Winnepesaukee, New Hampshire, by the International Sunday School Association. Or he can encourage these prospects to take a correspondence training course for officers through the denominational Sunday-school board.

A simple and practical method is to promote a leadership-training class in his own school and to invite to membership

in that class any who show any aptitude for executive work. This class can meet during the Sunday-school hour or on a week-night. It is surprising how young people will be challenged by such an opportunity. There are very many who would like to undertake the work of leadership but hesitate because they do not know how. The leadership-training class solves that question.

Some years ago I asked each class of the Young People's Department of my school to designate one or more of its members to be trained for executive leadership in the school. More than thirty young people between eighteen and twenty-four responded. Without breaking their relationship to their old classes these were formed into a class that met during the Sunday-school hour. For three months the class, with notebooks and pencils, took up with their leader, a public-school teacher, twelve lessons on the Sunday school as an institution—its history, purposes, and plans. These young people then chose their line of specialization for future service. Some chose the work of Sunday-school secretary, others missionary education, and a dozen formed themselves into a special social-service class, using *The Social Creed of the Churches* as a textbook and making a survey of the neighborhood, and these qualified for the social-service committee of the school.

Specialization courses are now available for practically every officer of the Sunday school.[1] The chief joy and advantage of it all is that the superintendent need not carry the entire load of the work, but, through the training of young people and older people as his helpers, he can multiply himself and train his successors for service.

Often excellent material for future officers can be found in the officers of the organized classes. One advantage here is that these have been tested by a certain amount of experience, and their election indicates the opinion of a group as to their fitness for leadership.

[1] Write to your denominational Sunday-school board, asking for information on specialization courses for administrative officers.

2. How to cultivate the staff. An Ohio business man, a part owner in a factory and a Sunday-school superintendent, applied the following efficiency test to his school officers, assistants, and department heads:

(1) Name..... (2) Address..... (3) Experience in the Sunday school..... (4) Health..... (5) Willingness to coöperate with superintendent..... (6) Religious life ..... (7) Attitude toward other leaders in the school ..... (8) Enthusiasm for his work..... (9) Punctuality..... (10) Regularity..... (11) Time devoted to his work..... (12) Reports..... (13) Condition of his records..... (14) Tenure of office..... (15) Adapted to present office or some other..... (16) Any place in the Sunday school where he would do better work ..... (17) Any place where he would be happier.....

The officers constitute the superintendent's special class, and he, as their leader, should seek to bring each member up to his best. He should look to the careful selection of a library for officers, covering the various departments and lines of service, and see that the librarian keeps these books in circulation among his subordinates. He should hold a monthly officers' conference or a cabinet meeting, in which a chapter of a standard book on Sunday-school organization can be read and also discussed. One superintendent met his officers once a week at a luncheon conference at the chamber of commerce. An annual social get-together of all school officers and special helpers, aside from teachers, with topics relating to the school organization, will be worth while.

The superintendent should have officers' prayer meetings or take a definite time at the regular cabinet meeting for prayer for themselves, for teachers, pupils, parents, and the neighborhood, that the spiritual passion and purpose of the school shall be kept constantly at the heart of the work.

He may remember the officers' birthdays by a special letter, which shall be a boost for the coming year. I have before me a reply from one of my officers, the school chorister, to whom, on his birthday, I had written a word of hon-

est praise for his splendid work and told him how big a part he was taking in the school success; and he says, "I shall always keep and treasure your letter."

The superintendent will see that copies of *The Church School* are kept in circulation among these officers. Indeed, he should see that copies are subscribed for for each of these officers. And whenever he finds anything worth while to enlarge the vision or skill of any assistant, he will clip it or suggest it.

He will send them to good schools to observe their particular line of work and to garner ideas for themselves and other officers, reporting at the next cabinet meeting. He will encourage their attendance at any local and State-association institute for Sunday-school officers.

He will promote initiative, give them definite jobs, and then a full chance for its execution. He will encourage teamwork. Connie Mack, the baseball manager, had this art in a high degree. He made every man feel he was keen on him, never scolding nor reprimanding him in the presence of others, and, after a blunder had been made, taking the blunderer aside and asking him how he happened to err, at the same time encouraging him to make good next time. Instead of posing as an instructor he would suggest, "Did you ever see Ty Cobb slide?" And his sunny personality created an atmosphere that made the best teamwork possible.

Push your officers and helpers forward. Give them a chance at the platform occasionally and speak a word of honest commendation both privately and publicly.

Don't expect every man to be 100-per-cent good. We all have our strong and weak points. Make the most of the strong and forget the others.

3. The staff in action. Under Chapter V the principal duties of each staff officer have been briefly suggested. In succeeding chapters the service of the departmental officers, educational superintendent, and other school officers and committees will be described. In this chapter the

duties of the school secretary, treasurer, and librarian are outlined.

4. The secretary. The efficient secretary is an important aid to any superintendent or school. If he has served long and well, his name should be writ large on an imperishable roll of honor. He can double the efficiency of a good superintendent. By his tact and enterprise he can be a school builder or by his crankiness he can retard the wheels of progress.

It takes a man of superior mold to stand graciously the clerical blunders and lack of thoughtfulness of many teachers; and the higher the secretary's standard the more occasion will he have to exercise the grace of sublime patience.

The secretary is entitled to a separate room or at least to a corner of the schoolroom. A desk of adequate size will give him a chance to keep his files and papers under lock and key. A cabinet for supplies and records should be furnished and as complete a business outfit as can be afforded.

There may also be opportunity in the large school of training young men or young women for service by distributing parts of the secretarial work among assistants, such as a birthday secretary, a membership secretary (for enrollments and absentees), a statistical secretary, and a recording secretary.

(1) *His general duties.*—(*a*) *Supplies.*—Their ordering, record, and care. (*b*) *The pupil.*—His enrollment and recording, welcoming by letter or certificate or both; recording his attendance and progress in the school and in church membership and service, following up the absentee, recognition of his attainments through school honors; his discharge through removal or death. (*c*) *The teacher.*—Notification of election; welcome to school fellowship; list of pupils and addresses, and instruction in class duties; distribution and collection of class records and offering so as not to disturb the classes; invitation to teachers' gatherings; a school record; keeping an "in memoriam"

list. (*d*) *Reports.*—*Weekly* to superintendent and school, showing attendance, comparison, number absent, new pupils and pupils transferred to other schools; gain or loss in enrollment; Bibles. This may be a blackboard or register board record. *Monthly* to class and school, showing relative standing of classes and indicating points of encouragement in the progress of different classes. *Quarterly* to the pupil, showing attendance, offering, class record; to the parents of pupils below the Senior Department, indicating attendance, offering, and lesson studying for the quarter; to the school, covering attendance and percentage relative to the standing of classes. *Yearly* to pupils as to the individual record, and to the school as to the school attendance enrollment, new pupils, cancellations, and such a presentation, showing methods and spirit of school progress, as will make it a valuable document. (*e*) *Business meetings.*—Presentation of report of school attendance and progress, recording of minutes, careful preservation of committee and department reports. (*f*) *Historical record.*—This may be in the form of a loose-leaf scrapbook for many facts in school record, résumé of school progress, special events, programs, notable visitors, new plans. This may be filed away as an annual volume. (*g*) *Other duties.*—The record of the church membership of the pupils is important, so that the superintendent and teacher may know who are and who are not connected with the church. The Sunday-school record of the church members should be known, to follow up the church members who should be in the Sunday school. He should make a special study of plans of distribution and conservation of the school supplies, particularly hymnbooks and lesson helps, and make recommendations on these matters to the cabinet. He can encourage the classes to make monthly reports of items of special interest relative to their growth and service for report to the superintendent, school, and workers' conference. The visitors should be recorded in a visitors' register, showing name, address, position occupied; and a card

or letter of recognition of visit sent by the secretary or friendly-grip committee. As editor of the Sunday-school paper or bulletin or reporter of school items to the local paper the secretary has a special opportunity for good service. Plans for school advertising are indicated in Chapter XXIV. His special relation to pupil, teacher, and the home are indicated in later chapters.

(2) *Record systems.*—"Of the making of many [record] books there is no end." There are books many and systems many for the record of the pupil, the class, and the school statistics. A school can devise its own system, printing its books and forms to suit local needs, or it can look carefully into published plans, of which many have special excellencies, and adapt to the school use the books and systems which suit best. The following may be suggested as record essentials:

(*a*) *Book for weekly, quarterly, and yearly summary of class and school statistics,* showing attendance, offering record by departments, new and dismissed pupils, Bible record, banner and star classes, deaths, visitors.

(*b*) *Class records.*—These may be by class books or class cards. The ruling and marking of these will follow the plan determined upon by the school for its honors, such as attendance, "on time," lesson preparation, offering, deportment, Bibles, and church attendance.

A plan with good features is to have an individual card for each pupil's class record, the teacher selecting the cards of those present, marking and returning them to the class envelope. The cards remaining out represent the absentees, who can thus receive immediate attention by the secretary in such cases where it is understood the teacher cannot visit.

Where the lesson study is a point in the marking, the record should not be made until the close of the lesson. Care should be taken that the system be not too complex. Where most of the marks are the same from Sunday to Sunday, the marking, even if it involves several details, can

with the help of one of the scholars on certain details, be swiftly done.

Some schools make it a point to copy the class record into a permanent school record in loose-leaf form or in a class card-index form.

(*c*) *Card files.*—For the pupils' enrollment and other records the card index is the preferred plan and is widely used in schools large and small. It economizes space and time and is the best for ready reference. Library bureaus, card-index concerns, and large stationers can furnish these card-index cases. A few special forms of card indexes may be described: *Alphabetical enrollment index:* This card may show the name, address, birthday, age; whether pupil or parents are members of the church, and relation of other members of the family; grade in public school; a list of the school departments, to show record of progress; date of joining church; cancellation and reason; and remarks. On the reverse can be given concretely the yearly record of attendance, honors, and any notable fact worthy of record. The teacher's file card should be of different color. There should be one complete school card index, but each department may keep a card index as well of its own members and pass on its members with these cards at promotion time. *Birthday card index:* This provides for the complete birthday enrollment of the school, arranged by months, the dates coming in regular order. This will show the month and date and name and address, department, class, whether teacher or pupil, and age at joining, so that the remembrance can be fitted to the years. A large school may have a separate card index for each department, and remembrances may be sent out by the department secretary or superintendent. *The family street index:* This card index should indicate, under the family name or street number, the entire membership of each school family, showing those belonging to the school and the department, whether church members and when visited, and any leading facts that would help pastor, superintendent, or visitor as a line of

approach. If this index were arranged by streets, a visitor could bunch calls, and, if a general neighborhood visitation were contemplated, the omission of numbers in any street would indicate those who were not members. In mailing notices or invitations one would find that this index would make for economy of time and money.

(*d*) *Serviceable forms.*—All the forms used by the school should be represented, for reference, in a permanent form scrapbook. Among such forms may be named: cards (visitors', absentee, pupils' and teachers' enrollment, cancellation, vacation attendance, transfer or promotion, and change of address); letters (welcome to pupil and teacher; birthday; to parents concerning written work, examination, or supplemental work; for promotion, for merit work, rolls of honor, and star classes); forms of supplies, methods of marking reports of teacher and secretary, and for general use.

(*e*) *Using the records.*—The school records have their value in their wise use as inspiration and spurs to pupil, teacher, and superintendent. They should indicate the profit and loss of the concern, as well as points of leakage and of salvage. The superintendent and his secretary should together strive for honesty in enrollment, for an attendance that shall steadily bridge the gap between it and the school enrollment, for quality in the work accomplished, and for the largest enrollment that can be effectively cared for.

5. The treasurer's office. We are passing into a new era of Sunday-school giving. "Hear the pennies dropping" has made Christ and his church the direction of the cheapest coin in the realm and has cheapened the child's estimate of the church. The church is awaking to the necessity of beginning in the earliest years its training in regular and intelligent giving. The child's partnership in the carrying on of church and Sunday school is being emphasized. Stress is being laid upon the motive in giving as well as upon the amount.

(1) *Stewardship.*—The principle of stewardship, if it is to become effective in the life of the church of to-morrow, must be emphasized and practiced in the Sunday school of to-day. "Earn all you can, give all you can" was drilled into the mind of a Pittsburgh boy, and in later years, as a prosperous business man, H. J. Heinz gave consistently and largely and when he died bequeathed $400,000 in his will to the Sunday-school work of his city, State, America, and the world.

The school, through its treasurer and financial committee, should keep steadily before pupils and teachers, through literature and platform, the matter of *stewardship.* The duplex-envelope system, with the use of *one side for* local expenses and the other for benevolences, will help this educational work. It will also mean increased funds for the work of the school. Especially will this be true if the school is regularly informed as to just how the money is spent.

(2) *The treasurer.*—Wherever possible, this should be an office separate from that of the secretary. The office involves some knowledge of accounts, so that the different school funds can be properly entered and checked up. Vouchers should be asked for in all payments, and the accounts audited annually. The funds should be paid out on the O.K. of the proper committee.

The treasurer should present weekly, quarterly, and annual reports. The weekly offering should be posted on the register board or blackboard. Treasurers' registers, with forms for reports and accounts, may be procured from Sunday-school supply houses. The treasurer can put vitality into the school's finances by his suggestions, plans, and comparisons. Where the pupil's weekly envelope plan is maintained, his office will be a busy one. In that case he can employ an assistant, as school financial secretary, to help in the detail of the envelopes and their record. He should be a man of tact and leniency, for he will discover that the average teacher is not a bookkeeper, and the of-

fering will not always tally with the amount indicated. He may even turn his attention to coin collection as a side issue, for many a quaint and curious coin will find its way to the school coffers. He should be familiar with the many novel collection devices for the Sunday school, such as the yard of pennies, the dollar bags used by the Pilgrim Congregational Sunday School of Dorchester, Massachusetts, and have these ready for suggestion as special need arises. His will be a valued service to the school which should not be less recognized because it is not a spectacular one.

(3) *The school's finances.*—Inasmuch as the Sunday school is really a part of the church, and its work is a vital factor in the success of the church, the Sunday school is entitled to the support of the church. There is no reason why the expenses of the Sunday school should not be paid by the church as representing one branch of the church's activity. Not a few of our churches have recognized this as a principle, and in some cases the Sunday school has been thus supported for many years. A great advantage of this plan is that it leaves the Sunday school free, through holding before its members for their support the great benevolent enterprises of the church instead of merely asking them to pay the running expenses of the Sunday school itself, to educate its members in giving. Lack of a proper emphasis upon the value and importance of the Sunday school as the church school and absolutely vital to church success causes many churches to withhold financial support from the school. But this, we trust, will soon be overcome by the rising tide of interest throughout the country and the church in the great work of religious education. Even where the church is unwilling to assume the entire support of the school, it may be possible to obtain an appropriation toward the school's expenses; the school, on the other hand, making a contribution toward the church. This plan will bind the church and school together in a way much to be desired. The ideal plan is for the church to assume the entire support of the Sunday school as a regu-

lar part of its budget and to have the pupils' offering, through the duplex envelope, go in part to church support and in part to missions and other benevolences. And these benevolent enterprises should be presented attractively to the pupils as a part of the educational plans of the church for liberal and informed giving.

In such a plan, however, it is of primary importance that the Sunday-school officers shall so present the needs of the school to the church board that generous provision shall be made for the enlarged need of the school as compared with a generation back. Many official boards are composed in good part of those who, brought up in Sunday schools of a few decades ago, do not realize the strides that have been made, requiring enlarged and better equipment for the modern Sunday school.

(4) *The school budget.*—The businesslike method is for a school to agree, at the beginning of the school year, upon a budget. This budget should be a matter of conference with department heads and committee chairmen and should provide for a spending amount for these departments and committees as well as for the general school expenses. This budget should then be prorated among the departments, and each department should accept responsibility to raise its share based upon pledges of the pupils. The Senior, Young People's, and Adult Departments will of course assume the bulk of the budget. A careful letter to parents of the young children will win their coöperation, especially where the school is not vending tickets for a variety of causes. Except for understood special causes appeals for money should be eliminated. Let us hope the day is past when the school has to depend on penny offerings and strawberry festivals to carry on its important program.

(5) *Special offerings.*—The causes should be carefully explained, that the giving may be intelligent, and special envelopes may be distributed on the Sunday previous to the date of offering. In some cases the week between may be used as a self-denial week. The special days of the year,

such as Easter, Children's Day, Rally Day, and Christmas, each has its specially designated offering in most Sunday schools. Under "Special Days" these will be considered.

(6) *Missionary offering.*—This comes with many schools as a monthly feature, sometimes as a quarterly or yearly offering. Plans for increasing interest in it will be discussed in the chapter on "Missions."

(7) *The birthday offering.*—A bank or box should be placed in each department for this. It will be helped if with the birthday recognition in the department a small envelope is sent with the birthday letter, and by information as to the purpose of the fund. This fund should usually be applied to some benevolence, such as the support of a hospital bed or the support of an orphan or a mission student.

6. The librarian's office. Admitting the entry of the public library and the public-school library into the field formerly occupied almost exclusively by the Sunday-school library, there still remains to the Sunday school the special field of libraries for parents and workers and the missionary library. There are numerous towns, villages, and newer settlements where the Sunday-school library occupies the field alone. While the demand for Sunday-school libraries of the old type has practically ceased, the Sunday school is obligated either to supply books of the best character to its young people or to guide their taste by suggestions of books in the public library. In many city schools there is room for a strong, limited library made up of books that may not be available in the public library.

(1) *The library committee.*—The librarian and educational superintendent should be members of this committee. The committee is to select books and devise methods of record and of getting books into circulation. Any book admitted to the library should have the written O.K. of at least two members of the committee to the effect that the book has been read and is recommended. Books should be added monthly under a school apportionment. This

will give time for careful selection by the committee and will keep the library regularly freshened. The committee should have a representative on it from each department of the school, and this representative should be especially charged with promoting the circulation of the books for teachers and pupils of the department. This committee should make up lists of books in public libraries for pupils, parents, and teachers. The public libraries will frequently be glad to add books suggested by such committees and in some places will box and send to the Sunday school, for use for a period of time, sets of selected books.

(2) *The librarian.*—The librarian should have some taste as to books and should be able to talk up the books, so that a demand will be created for them. As far as possible he should know the pupils' needs, so that he may suggest the right books, as the title frequently is no guide. It is no small privilege to introduce young people to books that may become their teachers and lifelong influences in shaping character and ideals. The librarian can create interest in the library by bulletin-board announcements of special books, by platform talks on such topics as "What Books Influenced Me Most," "How Books Helped Me," and in the story of the writing of some great books. He should encourage pupils to start personal libraries by suggesting a one- or two- or three-foot book shelf. Women often make excellent librarians.

(3) *The library.*—Funds for the library may be provided by an occasional special offering, or from the birthday fund, or as a regular monthly appropriation from the Sunday-school treasury. A book social may have the double value of raising funds and acquainting young people with books and authors. Young people can dress in costumes suggesting well-known books or authors. A chapter may be read in some good book. The church may also give a book shower for a workers' library. A list of desired books may be passed around in the congregation, a check placed against the book to be given, and the donor's name in-

scribed in the book. To assist selection the books should be catalogued by school departments and by classes, under sections such as biography, history, missionary. New books should be posted, with a brief word of description, on a bulletin board. Probably the simplest library system is to have a separate vertical compartment for each book numbered the same as the book. Make out cards for the pupil in duplicate, one to be kept by the pupil, the other placed in an alphabetically arranged filing rack. When a book is desired, the librarian takes it from the compartment and substitutes for it the pupil's card from the alphabetical rack, marking on that card the date taken. This eliminates bookkeeping. A review of the book compartment cards will show the number of weeks the book is out. Usually two weeks is the limit set. The library cases should be kept closed or effectually covered when not in use.

If possible, a library room should be provided. This may be used for books applicable to other church organizations. This room may be open on certain evenings, and games and magazines added for interest. On the walls of such a library room should be suggestive mottoes such as "Show me a family of readers and I will show you a family of leaders" (Napoleon); "Reading is seeing by proxy" (Spencer); "A wise mother and good books enabled me to succeed in life" (Henry Clay); "A library is not a luxury but a necessity" (Beecher); "The best university I know is a shelf of books" (Carlyle).

(4) *Library contents.*—In addition to workers', parents', and missionary sections (referred to below) there are many wholesome books of biography, travel, hero classics, history, science, adventure, and best fiction, which our young people will eagerly read. Each department of the school should have a fair share in the library. The school should subscribe for some of the best magazines and papers for boys and girls. These periodicals could be kept in the reading room or marked as the school property and kept in

circulation among the classes to which they would more nearly apply.

(5) *The workers' library.*—This should be composed of books of reference to assist teachers in the preparation of the lessons and of books for officers and teachers to broaden their vision and increase their efficiency in service. Department specialization should be generously represented in this library.

The cost of the library may be defrayed by an appropriation from the school treasury or through a monthly payment by each teacher of five or ten cents.

The department member of the library committee should have charge of the specialization books for the department workers and see that they are kept in circulation. An excellent plan is to place on the flyleaf or within the cover of each book the list of the workers to whom the book is to go and a place for the date when received. The book may be handed to the one first on the list with the request that it be passed to the next on the list after reading.

Upon request of several of the local Sunday schools the public library may be glad to add to its shelves selected books for Sunday-school workers. A complete list of the teachers' library, departmentalized, should be placed in the hands of each officer and teacher. This list should include some brief devotional books by such authors as Speer, Mott, and Gordon.

In introducing certain books to the attention of workers a good plan is to have it read by a teacher or officer and then reviewed at the monthly workers' conference; or a teacher's problem can be suggested at the workers' conference, and the following month the answer given from some book by a teacher to whom the problem has been assigned.

(6) *The missionary library.*—This will receive special attention in Chapter XVIII.

(7) *Parents' library.*—There is distinct need of books in the Sunday-school library for parents and members of the

Home Department, books of general interest, of missionary life, and those dealing with parents' problems in the training of children, books to be read to children, magazines for the home—such as: *The Mother Artist*, Mills; *The Child's Religious Life*, Koons; *What Shall I Tell the Children?* Reichel; *Nursery Ethics*, Winterburn; *The Parent and the Child*, Cope; *The Unfolding Life*, Lamoreaux; and *Child Nature and Child Nurture*, St. John. Where there is a monthly social or other gathering of the parents of the school or a parents' or mothers' association, these books can be spoken of and circulated. The money for this library might be easily contributed by the mothers, who should have a list of the books for proper selection. Such a list should be classified according to the interest of the parents in younger or older children or young people, for the problems differ radically.

Bibliography

Sunday School Officers' Manual, Brown.
The Sunday School Secretary, McEntire.
Church Finance, Agar.

Topics for Special Study

1. Methods of stimulating the offering.
2. Ways of coöperation between the Sunday school and the public library.

Topics for Class Discussion

1. How can a superintendent train his staff?
2. State methods of promoting teamwork among his staff.
3. What are some of the specific duties of the Sunday-school secretary?
4. What business plan of indexes and records is coming into favor?
5. How can the records serve to stimulate the school work?
6. What should a gift really represent?

7. What method has stimulated Sunday-school giving in many schools?

8. How should the school be supported?

9. What three classes of books should be specialized in Sunday-school libraries of to-day?

10. How can the aid of the public library be obtained for the Sunday school?

CHAPTER VII

DEPARTMENT MANAGEMENT

Among the reasons for department organization are: (1) to adapt the expressional and teaching methods and material to the mental, physical, and spiritual capacities of the pupils; (2) to associate pupils of the same age and like mental development, so that they shall be companionable and may progress together from grade to grade and department to department; (3) to associate teachers who will be dealing with the same problems as to pupils and teaching; (4) to foster a larger school interest by promoting a strong department spirit through such means as department standard, motto, button, and a friendly rivalry with other departments as to attendance and work; (5) to bring the parents into closer touch with the school through the department parents' social and other gatherings.

In many of our schools it seems necessary for the present, owing to the structure of the building, to maintain an assembly of the entire school, with the exception of the beginners' and primary groups, for the service of worship. Even in such schools it is urged that there be department organization, supervision, and recognition, and the promotion of department ideals within the limits imposed. It is urged, of course, that every school aim for the ideal of a separate room for each departmental group. Where this is impracticable, provision should be made for separate rooms for the beginners' and primary groups, or, at worst, one room in which both can assemble. If there are but two rooms in all, the juniors should assemble with the rest of the school. Where three rooms are possible, give the second room to the juniors and combine the intermediate, senior, young people's, and adult classes in a general assembly.

In any event it is important that pupils of the same age be kept in the same class, and that mixed classes be avoided in the Junior, Intermediate, and Senior Departments.

The problems of the country and village school will receive attention in a special chapter; but in these schools it is possible in the average case to constitute one class each for the primary, junior, intermediate, senior, young people's, and adult ages, and possibly a beginners' and a teacher-training class, so that in principle and actually the school will be departmentalized; and in lesson materials, in manual and supplemental work, and in promotions this department distinction can be recognized.

The separation of departments by curtains or screens, as indicated in previous chapters, is to be suggested where more complete separation is not practicable.

The standard training courses of the denominations and the International Sunday School Association are especially designed to prepare teachers as department workers through the specialization books written by experts in department organization and work.

The number of department officers and helpers will of course depend on the size of the department. The department superintendent, one or more assistants, musician, and secretary constitute the usual staff. In the small schools the department superintendent may teach the lesson as well as manage department details, particularly in the Children's Division.

Department standing committees should correspond with the standing committees of the school where there are sufficient workers to make such organization desirable.

In the smaller school the general superintendent will have to plan for the interclass or interdepartment activities. Where there are divisional superintendents for the Children's, Young People's, and Adult Divisions, as may be the case in large schools, those superintendents, in coöperation with the department superintendents, can plan for such interdepartment affairs as Children's Week for the Children's

Division, father-and-son and mother-and-daughter banquets for the Young People's Division, and a family altar or a drive to enlist every parent and adult in the home in some department of the school for the Adult Division.

Departmental workers' conferences will be considered in connection with the chapter on that subject.

The departments treated are the Cradle Roll, Beginners', Primary, Junior, Intermediate, Senior, Young People's, Adult (including Parents), Home, and Teacher Training.

1. Cradle Roll Department. (1) *How to start.*—(*a*) Elect a superintendent who can give time to visitation and who will work in close relation to the superintendent or teacher of the Beginners' and Primary Departments. (*b*) Obtain from your denominational publishing house the needed Cradle Roll supplies, including application, enrollment cards, birthday cards, membership certificates, promotion certificates, birthday book, and cradle roll. (*c*) Advertise a campaign for Cradle Roll members. Give out enrollment cards to younger children to enroll baby brother or sister. (d) Get your pastor to speak of the plan in church services and to carry enrollment cards on his calls. (*e*) Have a house-to-house Cradle Roll canvass. (*f*) Enroll every baptized baby on the roll.

(2) *Recognition of members.*—(*a*) Present an attractive Cradle Roll Certificate of membership to the mother. (*b*) Write the name of every new baby upon a card and place it in a toy cradle, the children repeating a brief welcome to the new member.

(3) *Plans to promote interest.*—(*a*) Enroll the baby's name upon a Cradle Roll chart to be hung in some conspicuous place in the beginners' or primary room. (*b*) Ask the mother for baby's picture and place it with other pictures in a frame to be hung upon the wall. (*c*) Keep a "Heavenly Cradle Roll" for names of babies who have died. (*d*) Have prayer offered for babies and parents in opening services of beginners' and primary classes or in the opening service of the Cradle Roll class of older Cradle Roll

members. (*e*) Recognize baby's birthday by a birthday card or letter to parents or some simple gift. (*f*) Suggest to parents a birthday offering for a fund in support of a child's bed in a hospital. (*g*) Visit the home when a baby is sick or has died. (*h*) Distribute mothers' or home papers or magazines during calls. (*i*) Get your pastor to call upon Cradle Roll parents. (One pastor received three hundred church members in one year from such calls.) (*j*) Have an occasional birthday party for the babies and mothers. (*k*) Invite mothers to special school occasions. On Christmas have a special Cradle Roll tree and party. (*l*) If the school should have any outdoor procession, have mothers of Cradle Roll babies trim their gocarts or carriages with flowers, flags, and bunting. (*m*) Present a certificate of promotion when baby advances to the Beginners' Department. (*n*) Form a class of Cradle Roll children when they reach two or three years of age. These babies can sit on low chairs about a low table and be kept happily interested by song, exercises, and stories, and with crayon and paste and pictures can fill out some lesson design that will carry home some simple truth. (*o*) Form a class of Cradle Roll mothers to be taught a lesson while the little children are in session. Promote the mothers' class when children are promoted and start a new mothers' class. (*p*) Ask mothers to present as gifts to the beginners' or primary rooms, where there is not a Cradle Roll room, copies of such great subjects as the "Sistine Madonna" or Raphael's "Madonna of the Chair." (*q*) Secure, if possible, a separate classroom for the Cradle Roll class and its mothers. (*r*) Coöperate with the superintendents of the Beginners' and Primary Departments in forming a mothers' or parents' association, with a monthly meeting for social and educational purposes. (*s*) Drive annually for new members during Children's Week, on Baby Sunday, or on Children's Day.

(4) *Equipment of Cradle Roll room.*—Gradually schools will provide for a Cradle Roll classroom for the older mem-

bers of the Cradle Roll and their mothers. When that happy day comes to any Cradle Roll superintendent, the pictures and other appliances suggested above will be transferred to such a room. In addition there should be a sand table, a play table, a cabinet for equipment, material for object lessons, kindergarten blocks, beads, peg boards, colored cards, and muslin books for pasting pictures. In one Cradle Roll class, in the First Baptist Sunday School of Kansas City, the superintendent taught the lesson of Christ and the draft of fishes with a real net, tiny boats, and little fish to make it realistic. Toy fish would do just as well, of course. Little souvenirs of the lesson are taken home by the children.

2. The Beginners' Department. (1) *Age and lessons.*—The Beginners' Department is for those under six and over three years of age. Two years of department graded lessons are provided for the beginners. The four-year-old lessons can first be taught in the beginners' class or classes one year, and the five-year-old lessons the next. These lessons are beautifully illustrated with large, uncolored pictures for class use, and with smaller copies for the use of the pupils.

(2) *Room and equipment.*—Aim for a separate room for the beginners, with plenty of sunshine and air, and with room enough for marching and equipment. Decorate in soft shades of green or tan, with darker woodwork of green and brown. These are best from point of softness and lighting. A carpet, or linoleum, should be dull brown or green. Have low tables and chairs rubber tipped. Decorate the walls with grouped pictures of the children furnished by parents and with copies of the masters, such as "The Boy Samuel" and "The Age of Innocence" (Reynolds), "Nativity" (Mueller), "The Christ Child" and "The Divine Shepherd" (Murillo), "The Announcement to the Shepherds" (Hofmann), "The Arrival of the Shepherds" (Le Rolle), "The Lost Sheep" (Shourd), "A Little Child Shall Lead Them" (Strutt), "Jesus Blessing Children" (Plock-

horst), "Christ Child" (Sinkel), "The Holy Night" (Correggio). There should be a cupboard, or cabinet, for supplies; hooks for children's wraps, low hooks or zinc boxes for rubbers, sand table, blackboard, mounting or folding paper in all colors, growing plants, and vases for berry leaves and flowers.

Where a separate room for the department is not possible in the church, one may possibly be provided in the parsonage. If that is not feasible, use a corner of the primary room or a room screened by curtains or blackboard. It may be necessary in that event to meet with the primary children for the service of worship and to separate for the lesson teaching. In summer, if possible, meet out-of-doors under a tree or tent.

(3) *Officers.* — A beginners' superintendent or class teacher, with assistant, should be appointed; and where the department is of sufficient size, a secretary and musician should be added. These officers should love children and be personally attractive.

(4) *Mothers' class.*—Organize the mothers who come frequently with the younger children into a beginners' mothers' class, to be taught the lesson, at some point in the exercises, in a corner of the beginners' room or in a separate place. This mothers' class should go forward as a primary mothers' class when the children are promoted. This class, together with the Cradle Roll mothers' class, and the mothers generally of these three departments should be organized, with the teachers, into a parent-teacher association. A monthly meeting, with program, should be held. A mothers' library should be an adjunct of such an organization. Frequently these young mothers have been pupils or teachers in the school and can be drawn upon by the superintendent as teachers and helpers.

(5) *Programs.*—Full programs for Children's Division departments are furnished in specialization books for teachers, in the denominational journals, in *The Church School*, and in the departmental leaflet literature of the denomina-

tions. In other chapters of this book special suggestions are made for departmental workers.

(6) *Promotion.*—On the annual promotion day have the class recite the memory tests and class hymn and present each pupil with a promotion certificate.

3. The Primary Department. (1) *Organization.*—This department is for pupils of six, seven, and eight years. Normally there should be at least three classes, using the International Graded Lessons. In small schools, with the use of the group lessons, the same lesson can be taught to the entire department by the superintendent. The uniform lessons should be displaced by the newer group or closely graded lessons.

The rapid growth of the body and brain of the child from six to eight and the sensitiveness to impression make necessary special exercises and the right equipment to meet the growing needs. The assistants or teachers should look after the groups of children as to seating order, visitation, and supplemental lessons; and the secretary, in addition to keeping the usual records, should remember the pupils on their birthdays.

(2) *Equipment.*—The primary class or department should, if possible, be separated from the rest of the school by soundproof walls. If this is not possible, partition, curtain, or screen may be used. Small chairs, twelve to sixteen inches high, should be procured, or stools on which they can rest their feet if obliged to be seated in regular chairs or pews. Class tables should be used, with basket for offering, and box for crayons, pencils, and other supplies. Both chairs and the folding tables should be rubber-tipped.

Bright, airy, well-toned surroundings should be arranged, the walls in brown or tan and other colors, and fittings to match. The brown makes a good background for birthday calendars, lesson pictures, and seasonal decorations. There should be a screen at the door, so the children will not be disturbed by late comers or visitors. The visitors should be accommodated on a special settee or chairs out of range

of the children's eyes. There should be a cabinet for materials and for missionary curios and object lessons. Growing plants and nature material are desirable. There should be a piano (in preference to an organ), a sandboard, and a blackboard.

(3) *Program.*—Unless there is only one room for the entire school, the Primary Department should hold its service of worship apart from the rest of the school. There is no gain but a positive loss to the little folks and their teachers in obliging them to sit or wriggle through exercises that can at the best have but little meaning for them. If they are obliged to meet with others, the prayers and exercises should be short, and the primary children should be given a little part in the program.

It is recognized that at the primary age foundations are being laid, through program and teaching, for all of life. What is later to appear in character and service must have its beginning here. Worship, praise, prayer, giving, service, missions, duties to father and mother, duties to others, all must have a place. Therefore, the program and lessons must include this material: the primary plan book, in addition to the primary teachers' textbook. Special programs are often suggested in *The Church School* and in *The Elementary Teacher* and other elementary periodicals.

There are many excellent special songbooks for the primary worker. In addition good songs should be clipped and used, and the words should be stenciled on muslin and hung on shade rollers. The meaning and the words of songs should be made clear to these immature minds; otherwise, there will be many strange and ludicrous results.

It is of utmost importance that the supplemental or drill material of special texts and hymns to be memorized should be well taught. These are a part of the teaching material found in the graded lessons. Care should be taken to explain the purpose of giving. Reverence should be cultivated. Birthday recognition, on the Sunday nearest the birthday, is advisable. The welcome to the new pupil can

be made attractive if the new pupil and the one who has brought him in stand side by side upon the platform, the introduction made, the welcome song sung, and the department or school pin fastened on the coat of the new member by the one who brought him in. This is the right sort of atmosphering.

(4) *Week-day activities.*—The lesson teaching should have practical expression in week-day loving service for others, and through some home work on the lesson. The latter should be brought in on the Sunday following the lesson, and special credit given. The class or department should have a special benevolent objective, such as the help of a nursery, the support of a child's bed in a hospital, the support of an orphan on the home or foreign field, the making of picture scrapbooks for sick children. "Others" should be the motto to correct the tendency to selfishness at this age.

4. The Junior Department. (1) *Organization.*—The juniors are children nine to eleven years inclusive. Formerly the junior period was considered as including the years nine to twelve; but the new plan, recommended by several denominations, is to organize the succeeding Intermediate Department on the plan of the junior high school—ages twelve to fourteen.

Ability to read the Bible easily is the usual test for entrance into the Junior Department. The Bible may be given to the pupil by the Primary Department as a gift or reward for verse and hymn memorization. Earlier the suggestion has been made of a separate room for the juniors. In the smallest school there should be at least one class of girls and one of boys of this age. In larger departments it is well to have the classes, six to eight to the class, grouped according to age for nine-, ten-, and eleven-year-olds. Some junior assembly rooms provide, by partitions, for three subdivisions of the room for the three age groups, the graded lessons being taught to these groups.

Boys and girls of these years have more or less of the

gang or club spirit, and a simple form of class organization works well. There may be a class president, secretary, and treasurer, each elected for a three- to six-month term. Absentees can be visited by these officers. At this age pupils like to receive credits for church attendance, bringing their Bible and home work.

(2) *Equipment.*—A good department equipment will include maps, blackboards, class tables for handwork, and place for songbooks, birthday cards, welcome letters, department or school buttons; cabinet, with missionary curios, models of the Holy Land and Oriental house, tabernacle, sheepfold, scroll, well, missionary books, stereopticon; and motion-picture outfit for missionary, social-welfare, and other educational materials, including illustrated gospel and national songs, flags of the principal nations, pictures of national and missionary heroes; and department motto. A good junior motto is "Be ye doers of the Word."

(3) *Program.*—The law of the junior pupil's life is action, and the program must be characterized by animation in speech and song. These are habit-forming years, and punctuality and reverence must be insisted on. The superintendent should know what he is to do next, and awkward pauses between parts of the program should be avoided. Variety in exercises, brevity in prayer, music of a martial sort, are needed in this department. It is well to place the lesson in the latter part of the program, so that dismissal will follow the lesson after the closing prayer and hymn.

(4) *Manual work.*—The junior age is one of expression through hands, speech, and feet. These boys and girls are glad for a chance to use their hands in making maps in sand and paper pulp and in fashioning models illustrating life in Palestine. They like to decorate narrative Bible stories with pictures, pen, and crayon. In *Handwork in the Sunday School*, Littlefield, the method of doing this is shown. A room to which pupils can be taken for this work is of great service. For the juniors this expressional work should take the form of maps of Palestine in the time of

Jesus, the journeys of Saint Paul, a missionary map of the world with stars for the denominational stations, the tabernacle with models of the altar and the other furniture, models of Oriental houses, wells, etc. The educational superintendent of the school should direct this work. It should compose part of the annual exhibit for parents' inspection.

(5) *Correlated and drill work.*—The junior period is preëminently the memory age. The correlated memory work indicated in the graded-lesson textbooks should be used. In the general session some class may be asked to recite the memory hymn for the period, another class the memory texts. The books of the Bible, divisions, etc., should be made a part of this drill, and previous memory work reviewed. Five to seven minutes might be taken each Sunday with this drill. It should include Bible marking of pivotal chapters, passages, and texts, as suggested in Chapter X. Such hymns as "All Hail the Power of Jesus' Name," "My Faith Looks Up to Thee," and "From Greenland's Icy Mountains" should be memorized in this department. Where the new group lessons are used, some effective drill work may be done with the department as a whole.

(6) *Spiritual growth.*—We should look for a definite spiritual awakening between ten and twelve years. The junior superintendent and teacher should watch carefully for an interest in God's call to the life at this age and guide to a decision. "Speak, Lord, for thy servant heareth" will be the answer of many a boy and girl at this age. With such a decision these boys and girls should be given opportunity to express this new relationship to Christ in acts of service of a very practical nature, such as gathering up magazines for hospitals and homes, sending flowers and picture-card albums to children in nurseries and orphanages, and acts of kindness and helpfulness in the home. Junior boys and girls should enter a class for instruction in church membership.

(7) *Social and recreational life.*—This should take the

form of annual department picnics, hikes, camping for the older boys, social games, and other recreations suggested in Chapter XV. The Bible games mentioned in that chapter will be especially interesting to juniors as memory tests. There is no time of life when refreshments taste quite as good as in the junior period.

(8) *Teachers for juniors.*—Young people of the Senior and Young People's Departments can be trained to be effective teachers of the juniors. They should, however, be given special opportunity, before taking classes, to study junior characteristics and to adapt themselves to this really difficult, alert, and restless age. In several well-organized Junior Departments a training class of young people for theory, observation, and practice work has been conducted within the department. The general subjects of the training course should be studied, with special application to the junior period and, later, the books of the third-year junior specialization, Sunday School Council series.[1]

5. The Intermediate Department. (1) *Age and characteristics.*—From twelve to fourteen years are the new ages for this department under International standards to harmonize with the junior-high-school organization. This is the first of the periods of adolescence. The intermediate years are a period of marked physical and mental development of emotional stress and, frequently, of spiritual crisis. They are years when the boy and girl tend to break with the authority of the home and of religion. The gang or club spirit is dominant. The emotions swing the young people from one extreme to the other. Parents and friends fail to understand these boys and girls. Love, patience, and sympathy only will win.

(2) *Organization and equipment.*—(*a*) *Department organization.*—This should include a superintendent and, if

[1] These are *Child Study: The Junior,* Whitley; *Christian Conduct for Juniors,* Baldwin; *Junior Teaching Materials and Methods,* Albright; *Junior Department Organization and Administration,* Koontz.

there is a department room, a musician, a secretary, and such other helpers as the size of the department warrants. In one school a fine orchestra, made up of the boys and girls, has been a factor. The department banner is displayed, and the walls are decorated with such pictures as "Washington at Prayer at Valley Forge," "Christ and the Doctors," and subjects showing hospital and other service. Small class tables, around which chairs can be grouped, piano, maps, charts, stereopticon outfit, and a department motto will be helpful as additional equipment. In this department, as in the succeeding Senior and Young People's Departments, the young people should be given a place upon certain department committees.

(*b*) *Class organization.*—Here, as in the succeeding departments, the organization of the class is important, with the usual class officers and social and benevolent committees. The certificate of recognition of the organization can be framed and hung upon the wall.

(*c*) *Other organizations.*—The Boy Scouts, Girl Scouts, and Camp Fire Girls are popular with intermediate pupils. The department should be closely linked up with the intermediate section of the Epworth League, Christian Endeavor, Young People's Union, or other denominational young people's organizations. Other organizations are also suggested under Chapter XV.

(3) *Spiritual importance of the age.*—In the intermediate and senior ages another crisis is reached in the life of the pupil. For the school and department superintendents the goal should be: "Every pupil an announced Christian before sixteen." At about fourteen, the last year of the intermediate period, experience shows a great many decisions are made for Christ and for future Christian service. A great many missionaries date their decisions to go to the mission field to this age. Through biography, picture, and story, and wise appeal for Christian decision, these young people should be challenged. It is a peculiarity of these years that such decisions are more easily given ex-

pression to in forms of Christian service than in testimony.

(4) *Recreations.*—Care must be taken in mixing boys and girls in social and recreational activities during early adolescence. Separate organization of events for the boys and girls is advisable at this period, although, where carefully supervised, department picnics and hikes to points of interest have been successful. These give opportunity for class and teacher to come together.

(5) *The intermediate teacher.*—There is no age for which the teacher will need more wisdom than here. Dr. Schauffler said wisely, "Teacher, if you would understand that restless boy and that giggling girl, remember, remember, remember!" We must think ourselves back to our own boyhood and girlhood, we must read some of the splendid books now available for the teen-age teacher, we must be sympathetic and understanding, we must be above all else a friend and comrade.

(6) *Parents' conferences.*—It is highly important that home and school coöperate in behalf of intermediate and senior pupils. Parents' conferences should be arranged, and superintendents, teacher, and parents should sit down together socially and talk frankly over the problems and opportunities of the age. Frequently parents are having their own difficulties in understanding their children and will welcome coöperation. It is in these conferences that the question of properly informing these young people as to sex can be frankly discussed. Best books on this subject may be suggested, and many a tragedy avoided.

(7) *Promotions.*—The graduating exercises of the intermediate and senior groups will be touched upon in the next chapter.

(8) *Department spirit.*—There is no department in which the boys and girls will respond more quickly to suggestions as to interclass and interdepartment contests than here. Enthusiasm will run high. Usually the Intermediate Department will be found at the front in all school

contests and campaigns. There is no limit to the desire and capacity of these boys and girls for things worth while.

6. The Senior Department. (1) *Age and characteristics.*—The Senior Department now includes the years of middle adolescence—fifteen to seventeen inclusive. These are the ages of early courtship, of heightening ideals, change of voice, independence of judgment, deepening spiritual experience; when young people are active, adventurous, emotional; when criminals are made, and leaders for good developed; years of great decisions and rich possibilities of service. For parent and teacher they are years of solicitude. Here and in the Young People's Department the church should begin to receive dividends for the Kingdom from its previous investment in Sunday-school instruction. Yet these are the years when both church and Sunday school, through inadequate vision and plans, have lost these young people most largely and unnecessarily.

There must be full recognition here and in the following department of the increasing social, mental, and spiritual development, and plans must be laid to capture all these avenues of expression if all our pupils are to be held. The power of organization must be utilized, and self-government in administration must be conceded. Both the employed group and those in high school demand special attention.

(2) *Department and class organization.*—There should be a department room, with opportunity for separation of classes in classrooms or by means of curtains or screens. In the Senior Department, to promote teamwork and class organization, larger classes, preferably not mixed, should be the rule. The usual department organization applies here including superintendent, assistant superintendent, secretary, chorister, and department committees, the latter constituted largely of the young people. Indeed, self-government should be expressed in the Senior Department by the formation of a senior council, composed of one representative from each class, to plan for the social, recreational, social-service, and other work of the department. In

some schools the department nominates its officers subject to approval by the proper board.

The equipment should include the department motto, pennant, orchestra, and songbooks prepared especially for pupils of this age.

Class organization should be more complete than at the intermediate age, including membership, social, and benevolent committees, at least. Some senior classes have their own class paper, edited by a committee. Given an opportunity, senior classes will be glad to decorate their rooms with pennants, pictures, colors, and fine mottoes. Each class should have its own name, motto, yell, and song. Next to those of the home—and often stronger than the home—are the bonds between teacher and class in the life of seniors.

(3) *Employment.*—Many of the seniors are already wage earners. The employment or social-service committee of the school has a unique opportunity of relating these young people to the right employment. The work of that committee will appear in Chapter XX.

(4) *Recreations.*—A large factor in gripping young people of the senior age is adequate attention to the athletic and social life. The church should provide for gymnasium, tennis, and handball, and the department committee on recreation should map out a schedule of games, socials, hikes, contests, and tournaments.

(5) *Organizations.*—This is the place for the organization of the senior section of the church young people's organization, whatever that may be. The young women's missionary society, the Queen Esther and Dorcas girls, and similar societies should have their source in this department.

(6) *Training for service.*—This department, not infrequently, may be depended on to furnish a class for the training of teachers and leaders. Seventeen, or even sixteen, is the right age to begin the training of young people for specialized service. In my own school I have recruited

a great many of our teachers from training classes of seventeen- and eighteen-year-old young people. Plans of training may well include those in preparation for other lines of leadership, such as Boy Scouts, Girl Scouts, Camp Fire Girls, Sunday-school secretaries, members of department committees. Occasionally these young people should be given platform and other practice work.

(7) *Spiritual possibilities.*—These are years of spiritual decisions; and, in the most tactful way possible, decisions should be secured in the case of every senior before leaving the department. The probabilities are largely against right decision after this age. The examples of strong men and women who are Christians, especially those who are leaders in business, athletics, and national life; Christ in the greatness of his personality, sacrifice, and program of service, should be presented. The teacher's example will be especially fruitful.

7. The Young People's Department. (1) *The group and its organization.*—The years eighteen to twenty-four cover the period of later adolescence. It is the period of college life or the entering on business following the high-school age. It is the period also of engagements and marriages. The department and classes are more or less broken into by these occurrences, and by removals for these and business reasons, and because of college absences.

If, however, there has been effective organization in the Senior Department, the chances favor the launching of these young people into the new department with enthusiasm, an enlarged vision of service, and a readiness to square up to the bigger challenges to their young manhood and womanhood. If a good interest is maintained through the period of the Young People's Department, the probabilities are that these same young people, after the inevitable changes referred to, will return to their old classes in the school, or to new classes of mothers or fathers organized in connection with the lower departments, or to new adult classes.

A separate assembly room, with individual classrooms, is desirable for this department. The usual department officers and committees named in connection with the Senior Departments are needed, and the same general equipment for the assembly room and for classrooms. It is desirable that the social-service committee shall be stressed, with attention also to employment. There should be an active committee on membership and welcome, for much scouting is necessary to overcome natural losses and to enlist the attendance of young people who may, for various reasons, have slipped away from Sunday school.

(2) *Department administration.*—With the broader outlook upon life which comes at this age there must be a corresponding broadening in the program of the department. Self-reliance, individual and class initiative, self-determination, should be given opportunity for fullest expression. The whole program must be of a kind that will appeal to young people, with due regard to dignity and character values. The hymnal to be used should be carefully selected by a competent committee of the department. Cheap, unworthy music should be shunned. Special departmental programs are issued by the Sunday-school boards. Some special musical feature should be introduced each Sunday. Matters of civic and international interest from the Christian standpoint should be presented, and the broader aspects of missionary work emphasized.

The officers of the department, with the exception of the counselor, should be elected by the members, subject to ratification by the official body. The counselor, the adult adviser of the department, should be elected by the same body as the superintendent of the school. A young people's council should be formed, composed of representatives of the classes, with the department officers and teachers, to plan for the department activities. In one school, under such a council, department and interclass socials were planned for, the gymnasium conducted, a department paper edited, special days featured, and variety given to the de-

partment exercises through participation in them by classes. In turn these classes were given responsibility for entire sessions of the department. A member of the class would act as president, another would lead in prayer, another give the notices, another sing or play a violin solo; and on one Sunday the whole class, one of young men, sang some gospel songs in parts. One class gave an ideal missionary program, showing up those parts of missionary work at home and abroad which would appeal to young people.

(3) *Training for service.*—The training class for teachers and other leaders, referred to under "The Senior Department" and in other chapters, should have a prominent place in plans for the Young People's Department. The ideal is to make the department a training camp for specialized service. There should be not only teacher-training classes but also classes in missions, social service, evangelism, and general leadership. The textbooks are now available to enable a school to broaden its training for school, church, community, and world service.

(4) *Missionary and social service activities.*—The age and earning capacity of the young people should enable classes to get definitely behind parts of the church, community, and world program. They should be guided in this by the missionary and social-service committees of the school. With the selection of objects for direct support there will come the stimulus of information as to the results of their giving. This giving, of course, should not take the place of participation in any general missionary or other program of the church or denomination.

(5) *Christian decisions.*—Ninety per cent of all decisions for the Christian life are made before the age of twenty-five. The years between eighteen and twenty-four are years of doubting, the testing of theories in the light of fact and experience, years of strong temptation, when foundations are tried, years of full commitment to Christ and his program in the light of intelligent conviction.

While the Christian decisions of these years are fewer they are likely to be more permanent.

(6) *Between Sundays.*—The week-day activities for both seniors and young people are vital in the shaping of character. A carefully formulated program of week-day activities for the department is desirable. Young people should be encouraged to take active part in community and State teen-age Sunday-school organizations and to attend the training schools and summer conferences provided by the denominational boards and such conferences as are held at Lake Geneva, Wisconsin, and Lake Winnepesaukee, New Hampshire, by the International Sunday School Association. A teen-age union in a Pennsylvania town of seven churches reported 95 per cent of all the young people in the town in church and Sunday-school services. A bimonthly meeting was held for recreation, study, leadership training, and discussion of subjects of common interest; wholesome recreation for the community in the line of lectures, dramatics, and pageantry was provided; and the win-my-chum plan of personal evangelism was used.

8. The Adult Department. This department will include those over twenty-four, as also the parents' classes, which may have some members under twenty-four. In some schools there is a separate organization for the Parents' Department, with a superintendent, the aim being to bring the parents into close touch with the religious education of their children and to aid and inspire them in the home training of their children. Parents' Department work we shall more fully consider in Chapter XVI, as the work of the department includes nonattending as well as attending parents. In one school there is a Mothers' Department, consisting of a group of mothers' classes. These are separately supervised and organized into a mothers' association with a monthly meeting.

(1) *Organization and program.*—The Adult Department ordinarily consists of a group of organized adult classes—men's, women's, and mixed—with a superintendent and

usual officers. Such a department may meet in the church or occupy classrooms in the adult assembly room or detached rooms.

The classes forming the Adult Department should, if possible, be brought together in their own assembly room or in the church for a common service of worship, with songs and program fashioned to their needs. There should be presented each Sunday some topic of interest to adults from the church, community, or world standpoint, with an occasional brief address by some business, church, or civic leader.

Items of class growth and work that should prove stimulating to the entire department should be presented by a class representative from time to time.

A welcoming committee should be an active factor in the department. The chairmen of the different class committees may form a department committee on interclass matters.

(2) *Class organization and activities.*—Peculiarly in the Adult Department in the past the interest has centered about the class. The tendency now is to emphasize department organization. The principal adult committees are executive, membership, devotional, social, and missionary (or benevolence). The activities include a wide range —athletics, employment, civic improvement, hospital and institutional visitation, men's community institutes, providing substitute teachers, father-and-son and mother-and-daughter banquets, the support of a student on a foreign field, gospel teams, and cottage prayer meetings. One group of men's classes in Pennsylvania arranged a three-day institute on better homes, better schools, better Sunday schools, better communities. The discussions were led by specialists brought to that town from around the State.

Where class organization is prominent, care must be taken to keep the classes in close touch with the school. Too often the tendency is to think of the classes as detached, independent units.

In addition to the Improved Uniform Lessons numerous special elective courses are now available, including special lessons for parents.

(3) *Parents' classes.*—These are a new and interesting feature of the Adult Department. The field is limitless. A good point for the beginning of such classes is with the fathers and mothers of the Beginners' or Primary Departments, for these are often in attendance with their children.

(4) *Community survey.*—The adult classes should conduct a community survey to know conditions as to evil and good influences and to reach, through such a visitation and survey, every man and woman in the community with an invitation to the classes and church. Members of the department should keep in touch with the courts, if in a city, and act as Big Brothers and Big Sisters to first offenders. The classes of the church should federate with similar classes in other churches to act together on matters requiring the expression of Christian conscience in civic and moral affairs.

9. The Home Department. (1) *Organization.*—This is the home-extension department of the Sunday school. As a matter of effective organization it should expand its work to include the visitation of all the homes of the school with the purpose of definitely attaching every parent to the Home Department, a fathers' or mothers' class, or a parents' association.

The department is an outreach of the Sunday school into the community, providing extension courses of Bible study for those who cannot attend the Bible-study classes in the school, including in its ministry the infirm, the old, the young mothers, nurses, physicians, Sunday clerks, soldiers, policemen, firemen, railway employees, and commercial travelers. This department builds membership into the church and Sunday school and often furnishes regular and substitute teachers.

The officers are the superintendent, secretary, treasurer, and visitors. The visitor is supposed to visit two or more

of the members, secure the offering and record of the quarter's Sunday-school lesson reading and study at home, and to pray at times with the one visited. The secretary should remember the birthdays of the members. Equipment should include a record book, Home Department quarterlies, application cards, and quarterly report cards for lesson study.

(2) *Family worship.*—The Home Department has proved an excellent means for the introduction of family worship into the home. If, in addition to reading aloud in the presence of the family, the daily home reading as indicated in the quarterly, the Lord's prayer is offered, a fine beginning has been made for family worship. Family-worship cards are now a regular part of the equipment of the Home Department.

(3) *Special Home Department features.*—(*a*) *Home Department social.*—This quarterly or annual affair can be made very attractive by the emphasis of the department colors, blue and white; the grouping of members in visitors' circles, a social program and brief talks by pastor and superintendent. Sometimes these socials are held with advantage at homes of visitors or members.

(*b*) *Library privileges.*—The school should promote the circulation, through the visitors, of a special Home Department library consisting of best fiction and books for parents and the home.

(*c*) *Home Department Day.*—This should be observed annually through a sermon by the pastor and a special program in the Sunday school. Reserved seats should be kept for members, and a flower pinned on each. Mother's Day is another occasion when the Home Department can be emphasized. The department should be invited to all the special days of the school.

(*d*) *Social plans used by a number of successful Home Departments are described in Chapter XVI.*

10. The Officer- and Teacher-Training Department. (1) *Organization.*—If there is but one such class in a school, a superintendent is not necessary. In that case the

educational superintendent may supervise the work. Whoever has the work in charge should (*a*) correspond with the Teacher Training Department of the Sunday-school board and procure the leaflet literature relating to the administration of training; (*b*) ascertain if there is a community training school in his locality, to which workers may go for training; (*c*) in these ways learn about the standard training courses and specialization textbooks; (*d*) procure from the public library, without cost, for a limited time, the specialization books required or purchase these from the school funds; (*e*) attend the institute on teacher or officer training at the next county or State convention or at a summer school.

(2) *Training of present workers.*—The responsible leader, whether superintendent of the Teacher-Training Department or the educational superintendent, should help train officers and teachers who have not had special training in one of these ways: (*a*) Plan for a worker's conference of all officers and teachers. (*b*) Place in the teachers' hands for reading books relating to their work. (*c*) If this is not possible, organize a week-night training class of those who can be enlisted. A chapter of some good book on teaching may be read weekly in a reading class and discussed in its application to the current lessons.

(3) *Registration and recognition.*—The training class should be registered with the denominational headquarters, which carries with it registration with the State and International Association; and from these offices should come the necessary examinations, as well as certificates of recognition, with the seals for specialization work. These certificates will provide for credits at each step of the course and should be publicly presented by the pastor in a school or church service. Much should be made of this training-class graduation service. The class should be known as the class of (name of year). It should have a slogan, a Scripture motto (such as 2 Tim. 2. 15), a watchword ("Serve"), and a class song or hymn; and these should be recited in

the graduation in June, preferably on a Sunday or week-evening. Some prominent leader should deliver the address, essays on the class work should be read, a class prophecy should be made. Graduate work should be planned for, and an alumni association formed of all graduates.

(4) *Elective and practice work.*—Not all young people will desire to teach; some will prefer executive work, such as assistant superintendent, departmental superintendent, secretary, treasurer, librarian, chorister, recreational leader, or important committee work. After studying the general units of the training courses members of the class may elect their special work and prepare for it through specialization study.

Opportunity should be given all class members for observation and practice work and report during or at the completion of the course. In this way faults can be corrected and confidence gained.

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The Adult Worker and Work, Barclay.
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Home Classes and Home Department of the Sunday School, Hazard.

Topics for Special Study

1. Department management as related to the graded lessons.
2. Department separation and school unity.

Topics for Class Discussion

1. Name the inclusive ages of the different school departments.
2. In what ways may the Cradle Roll be a valuable factor in school and church upbuilding?
3. Are Bible classes for fathers and mothers of the beginners practicable?
4. Give the most important particulars concerning Primary Department organization.
5. At what age should memory work be most emphasized?
6. What should be the supreme objective of the Intermediate and Senior Departments?
7. What are four points for work with the Senior Department?
8. What is the special opportunity in the Young People's Department?
9. What is the secret of the success of the adult class?
10. What organization is necessary for the Home Department?
11. What are the best methods for promoting teacher training?

CHAPTER VIII

THE EDUCATIONAL SUPERINTENDENT

In the chapters preceding we have considered the work of the superintendents of the various departments and their training for service. The graded plan makes necessary the appointment of someone who shall assign pupils, coördinate the educational work of the departments, and arrange for promotion and promotion exercises and for the supplemental and manual work of the pupils. Such a superintendent may combine this work with some other office; but the work itself should be definitely committed to someone well qualified for this important service—a service that should bring up the educational efficiency of the school.

We shall consider the various parts of the work of the educational superintendent.

1. Grading the pupils. We have already stated that in the smallest school there should be at least one class for each distinct age group—that is, for each department group; for instance, a class of those nine to eleven for the Junior Department, one of twelve to fourteen for the Intermediate Department. The assignment of pupils, even in a small school, will therefore follow the general departmental lines.

In the larger school the pupils will be divided into departments and classes and preferably, in the Junior and Intermediate Departments, into classes of boys and girls for each year of the department. In some communities the assignment to classes is made on the basis of the grade of the pupil in the public school. This should surely be taken into account.

In some schools the young people, after passing fourteen, are classified into high-school and business classes. The

natural association of pupils outside of the school is, for the later teens, much to be preferred as a basis of assignment to any arbitrary grading plan.

2. The curriculum. The graded plan makes inevitable the introduction of progressive courses of study. These are furnished in the International Closely Graded Lessons. The group lessons are likely to come into use, in the small school, where the closely graded lessons are not used. The uniform lesson is likely slowly to give way to either the group lessons or closely graded lessons. Where the uniform lessons are in use, the beginners' and primary closely graded lessons by all means should be used for the younger children.

The educational superintendent will have need of patience in introducing the graded lessons in certain schools wedded to the old plan. It is usually best to begin the process with the beginners' and primary classes and work up.

This superintendent should make a careful study of all available courses and material for use in the Young People's and Adult Departments, for which elective studies are provided, and should suggest to the teachers the books or courses most serviceable on the lines suggested in the young people's and adult sections of the previous chapter.

The church committee on religious instruction will be counseled with in connection with the planning of the general school curriculum.

3. Standards. The accepted denominational standards for the school, departments, organized classes, and officer and teacher training should be faithfully promoted, and recognition for attainment secured and announced by the educational superintendent.

4. The library. As a member of the library committee the educational superintendent's counsel should be valuable in the selection, grading, and listing of the books, especially those designed for officers and teachers, the training class, and missions. His help should be enlisted in promoting the circulation of such books.

5. Correlated or supplemental work. By this is meant progressive drill in the various departments to fix in the memory of the pupils hymns, Bible facts, and important texts and passages. Drill in Bible texts, hymns, etc., is largely provided for in the International Graded Lessons and is given as a part of these lessons. Where the uniform lesson is used, suitable material may be found in supplemental leaflets, which can be obtained of the denominational boards. Most pupils enjoy such drill work very much, especially in the junior years. It is absolutely essential to good work. There should be some examination upon it at the end of the quarter or of the school year, and some recognition for it should be given in the form of a seal attached to the promotion certificate.

6. Manual work. Handwork is the expression of the lesson and Bible truth through map making, model forming, compilation of scrap- and notebooks, and decorative and illustrative work, so that the lessons and the Bible become real to the pupil. In bringing handwork into the Sunday school we are simply keeping in step with—or, rather, a step behind—the day school, and we are utilizing a method already familiar to many of our pupils. Pupils attending country Sunday schools may not have the advantage in this respect possessed by the city child; but the Sunday-school teacher can easily win a new interest in the lesson by adopting some of the plans suggested, for it does not require a trained teacher to do this work.

It is first necessary for the educational superintendent to get well acquainted with the subject by reading up on it, notably such books as *Handwork in the Sunday School*, by Milton S. Littlefield (The Abingdon Press); *Handwork in Religious Education*, by Addie Grace Wardle; and *Things to Make*, by J. Gertrude Hutton. By so doing he cannot help but realize its large value in interesting and training the pupils.

Handwork takes into account the law that impressions are not made definite except by expression. It helps the

pupils. They like it. It provides a channel for expression through their finger tips and gives them an added respect for the Sunday school as an educational institution. The Bible is made a real book as its characters, events, and lands are put in concrete form. Handwork helps the teacher by giving a new educational channel for the lesson truths, wins the interested coöperation of the pupil, and gives a new point of contact with the pupil's life, Sunday and week-day. It projects the lesson into the week and secures a larger home interest than any other method. It helps to larger attendance and better order because of a more intelligent interest. It leads to larger spiritual results, for knowledge must precede choice if the matter is to be effective.

(1) *Important particulars.*—To answer general queries we may say: (*a*) The material selected for map work, modeling, and other handwork may also be used to illustrate the current lessons. (*b*) The time spent upon such work as map making in the school is not lost, for it lays the foundation for many subsequent lessons in locating places, persons, and events. Such work in geography may illustrate current lessons and is a definite part of good teaching. (*c*) The exhibit of handwork affords also a fine opportunity for a parents' evening. (*d*) Handwork does not require an expert. One teacher informed as to the plan and with some illustrative material such as is suggested in the second paragraph can be used to meet and train other teachers in all the required work. (*e*) Begin with one class. The new interest in that class will cause attention and the adoption of the work by others. In one large school this was the method: The class met once on a week-night at the home of the supervising teacher with blank books and the Sunday-school lesson pictures. Thereafter all that was required was the supply of the pictures and occasional suggestions. (*f*) The main work is accomplished at home, the teacher or supervisor placing on Sunday a seal on the accepted work. (*g*) The expense of the

work can be made moderate. The material can be gradually acquired. (*h*) It should be emphasized that handwork, to be of service, must be kept tributary to the lesson and must issue in spiritual results and more intelligent service. And this is the usual outcome of its use.

(2) *The outfit required.*—A manual room, if possible, should be fitted out with sand table, blackboard, chairs, topographical and relief maps of Palestine, the Sinaitic peninsula, and Jerusalem; a cabinet for supplies, stereograph, and Palestinian pictures, models of an Oriental house, lamp, tabernacle, water bottles, and Eastern garments. To this room classes may be taken for instruction and examination. Samples of their work will decorate the walls and tables. Other material required will include blank books, ruled notebooks, and letter sheets; crayons, modeling clay, pulp, putty, and plasticine, inks (all colors), book-covering paper in gray and brown; Bible and lesson pictures for illustrative purposes, scissors, drawing paper, small outline maps; a Bible dictionary showing models; a Bible geography for maps; paste and brushes. A valuable list of best supplies and where obtainable can be found in the leaflet on the subject issued by the Board of Sunday Schools.

(3) *Notebook or written work.*—In the Primary Department and lower junior grades handwork will take the form of scrapbook work, done sometimes in a part of the school session but usually at home. In the upper junior and early intermediate grades this notebook work will expand to include the drawing in crayon or ink of lesson illustrations. the fuller expression of the lesson story in writing, the use of the outline maps colored and with lesson points located, and the artistic decorating with crayon of covers for the completed books and with choice pictures and illuminated borders and initial letters. The lesson notebook may become a class book, each pupil weekly, in turn, contributing the lesson story and illustrations. Historical notebook work has a special appeal to the upper junior and the intermediate grades. This includes narrative work, the study of the

Bible by periods, and the analyzing and summarizing of events in connection with maps. There is a series of outline maps published for this purpose. Any outstanding Bible character or reign or distinct historical period can be treated in this way, the facts being correctly stated or outlined, and the maps marked accordingly.

(4) *Modeling work.*—As related to the making of relief maps this will require clay, putty, pulp, or plasticine. A cheap method of providing material is to take newspapers, torn in small pieces not more than one inch square, pour boiling water over them, let stand for four or five hours, work over with the jagged end of a board until the fiber is smooth, and then drain off the water. In making relief maps use board trays 7½x10 inches, forming the map over an outline and showing villages, mountains, lakes, and plains. When dry remove the map and glue it upon cardboard. The rivers and cities may be shown in red ink. This is fascinating work for juniors. Sand-map modeling is another method of interest. Oriental water pots, lamps, wells, and tombs are other model forms for juniors. Such models may be obtained from Sunday-school supply houses. In the intermediate grades higher forms of work should be tried, such as an Eastern sling, sword, sandals, sheepfold, Oriental house, tent, Oriental dress, and a turban. A plan suggested for seniors is to make working drawings of Solomon's Temple, the tabernacle, and Bible implements.

(5) *Handwork and the graded lessons.*—With the graded lessons it is planned that the handwork, such as historical geography and notebook work, shall be constantly used with the lessons. There may be needed an occasional session for geography work that shall be broadly introductory; or the preparation of an essay, such as "The Roman Empire as a Preparation for Christ's Coming," for older classes; or some special portfolio work or modeling work of maps or objects. With the intermediate graded lessons, used by high-school students who are busy with their school tasks, the handwork is reduced to a minimum. It covers two

things: (*a*) to construct an event map giving a summary of events to form the basis of class discussion, following a model in the teacher's book, and (*b*) to construct a character analysis following a suggested outline.

(6) *Handwork exhibit.*—The material in all grades should be gathered by the educational superintendent and arranged in an interesting annual exhibit. Parents and friends should be invited, and papers relating to the subjects produced should be read by the pupils. All this may form a part of the promotion or graduation service. The manual room or school museum should receive the best of the work for permanent exhibition.

Such an exhibit might be a part of a general annual school exhibit, to include school posters, Boy Scout, Girl Scout, Camp Fire Girls outfits, class and departmental pennants and publicity material, together with facts, attractively charted, regarding the school's organization, objectives, and growth.

7. Promotions. (1) *Necessity.*—All well-ordered schools, small or large, plan for an annual Promotion Day. Pupils are promoted, with appropriate exercises, from department to department, or from class to class in small schools, and in the large schools from grade to grade within the department. This annual Promotion Day, as in the public school, becomes an objective toward which pupils and teachers work.

(2) *Basis.*—In some schools pupils are promoted on the basis of merit, following an examination on the year's work. The usual plan, however, is for all pupils to be advanced at the end of the school year, a certificate being given to all, but with the addition of an honor seal for those who have done meritorious work. This special work may consist of some form of manual or supplemental work, the plan for such work and recognition having been explained in each department well in advance.

(3) *Promotion certificates.*—All denominational and Sunday-school supply houses furnish these. They are usually

prepared for promotion from department to department. Some recognize the grade promotions as well. Promotion certificates should be signed by the school and department officers and should be tied in the International divisional colors or in the school colors where such have been adopted.

(4) *Time.*—The last Sunday in September and the first Sunday in October are the days usually favored for Promotion Day, although some schools use Children's Day. The later date has the advantage of holding the class together over the summer period for a good fall start.

(5) *Exercises.*—These should be dignified, as in the public school, and should emphasize the work accomplished during the year. Parents and friends may be invited through formal printed invitations that list the names of the graduates. Flowers, banners, flags, and department decorations may be used, and a graduation arch constructed appropriately trimmed, through which pupils may march to receive their promotion certificates. An evening may well be given to this service.

In some schools a morning church service is used, the classes or departments, in the presence of the congregation, responding with the special drill work on the Bible books and divisions, Bible characters, and the recitation of memory hymns, Psalms, verses, and special passages. On such occasions Bibles are frequently given the Primary children.

In other schools the public-school plan is followed, with a class poem and song, essays on Bible subjects or characters, an address by pastor or superintendent, a valedictory, a welcome by a representative of the new class or department, the class history, a class roll call, and the presentation of certificates, the class standing. The small Sunday school can easily adopt some of these plans.

Where there are recitations of memory hymns and Scripture passages, the selections should be taken from the graded lessons or the supplemental work of the department.

In the First Congregational Sunday School of Los Angeles

the intermediates, on their graduation night, presented a series of Bible tableaux, including prominent events in the life of Ruth, David, and Abraham.

In another school a committee was appointed in the Senior Department to prepare a special social program to welcome the graduates from the Intermediate Department into the new department. This took the form of a stunt night, the seniors furnishing the program. When the intermediates came into the new department, the seniors stood in token of welcome, and representatives of the classes expressed from the platform their welcome to the newcomers.

8. Training for leadership. The educational superintendent will have special interest in the training of the school leadership, present and prospective, in order that the highest point of efficiency may be realized by the school. Such training, through classes, institutes, libraries, and conventions, has been outlined in other chapters.

9. Providing substitutes. The educational superintendent, in coöperation with the department superintendents, must work out a plan for the provision of substitutes. See Chapter XII.

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Topics for Special Study

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2. Standards of the denominations for various department.

Topics for Class Discussion

1. What is the need of an educational superintendent?

2. Who should grade the pupil?
3. How can graded lessons be introduced in the school?
4. How can school standards be promoted?
5. How can supplemental work be introduced?
6. What are the advantages of handwork in the school?
7. The use of handwork with the graded lessons.
8. What interesting features may be introduced in promotions?

CHAPTER IX

PROGRAM AND SESSION

1. The program. The prevailing ideal to-day, wherever the building can be readjusted, and in practically all new Sunday-school construction, is toward a complete separation of departments, the entire time of the session being given to each department to adapt the exercises to the age and interests of the pupil. In many of our smaller schools this plan is impracticable, owing to lack of facilities. Some combine several departments for opening or closing worship, or both.

The attempt is not made here to outline a separate program for each department. The principles of program making as given here are applicable to all departments and may be used in connection with the suggestions as to department needs in Chapter VII.

(1) *Program making.*—A superintendent should come to the session with the last item set out on paper, the program thought over, prayed over, and almost dreamed over. Not that a program should be so ironclad that a change cannot be made in it. Changes will frequently be necessary, and often suddenly. But there should be a backbone to the program, and a purpose singing its way clear through to the last moment; and the song does not come unless the constituent notes have been worked over at home into harmony. A superintendent should give to his program making as much time as he expects his teachers to give for effective lesson preparation.

(2) *Purpose of the program.*—(*a*) *To develop and climax the lesson truth.*—Songs, prayer, Scripture, review, all must conserve this. This is the golden thread giving unity to the service, the motif of the music appearing again and

again, haunting the spirit after the day is over, and issuing in conduct and service in the pupil's everyday life. It is no easy or light matter to select the material, to form the prayer, to mold the session, so that this result shall be produced. It is controlling and directing the various streams into one channel for a "power stroke" rather than allowing these streams to spread out in planless waste.

When a superintendent is directing the session where the graded lessons are used, and the grades are meeting in one room for opening or closing worship, the service may be constructed about a worship theme in which all may take part, and the departments and grades may be called upon for recitation of grade texts or for a song or some form of the supplemental work which they are pursuing.

(*b*) *To secure coöperation.*—This will require that the pupils and teachers be given some part in the program, that the exercises have brightness, variety, reverence, dignity, swing; that an atmosphere of interest be generated.

(3) *Program divisions.*—These are four: (*a*) *Worship.*—This includes the opening service of song, response, Scripture reading, recitation of Scripture portions, and prayer. Cheer, reverence, and vigor should characterize this.

(*b*) *Business.*—This includes essential announcements and statements of interest to all. Brevity, brightness, and unusualness are needed here. Many schools place this item after the lesson. It has always seemed to the writer that all matters of business should be disposed of before the lesson session.

(*c*) *Instruction.*—This includes lesson study and supplemental and drill work.

(*d*) *Impression or inspiration.*—This embraces the song following the lesson, show of Bibles, prayer, closing song, closing Scripture verses, benediction, and silent prayer with bowed heads while the instrument or orchestra plays softly some prayer-song. In the graded school there need be no reassembling after the lesson period.

This general order should be adhered to as including

fundamentals of the service. There is opportunity for large variety within these general divisions of the program.

(4) *Cardinal features of the program.*—(*a*) *Prayer.*—Not always by the superintendent. The pastor, assistant superintendent, or a teacher may be asked to pray, but should be notified a week in advance, that careful thought may be given the prayer. It is a beautiful sight to see a school kneel during prayer. This is the custom in some schools, particularly in Canada. In that case care should be taken that the floors are clean. Some schools pray standing. Reverence in prayer comes largely through the teacher's example. The strength rather than the length of the prayer counts for most in the Sunday school. The one praying should keep in mind brevity, directness, naturalness, the avoidance of "holy tones," and the presentation of specific needs. The sick pupil or teacher, the sorrow-touched home, life crises, the new pupils, the departing workers, the missionary and mission work, should be included in the petition. The prayer should be heard by all, and petitions for the same things expressed differently on different Sundays. There should be brief silent prayer or vocal prayer, possibly chanted, at opening and close. The Episcopal Prayer of General Thanksgiving may be repeated by all as a part of the opening service. The Gloria or Lord's Prayer chanted, following the general prayer at the close of the opening service of worship, will be found effective. Occasionally have several brief prayers at regular or special times by officers or teachers who can pray briefly and to the point. Prayer verses may be distributed to half a dozen, and the petitions read, followed by the Lord's Prayer sung or repeated. A hymn that is a prayer (such as "Jesus, Lover of My Soul" and "I Need Thee Every Hour") may be sung occasionally while all heads are bowed. Sometimes pupils can be encouraged to offer prayer if the superintendent hands them slips with suggestions of Scripture prayer verses or brief forms of prayer and then calls upon them to respond at an appropriate place in the program, possi-

bly instead of the usual prayer. Scripture verses can be distributed to pupils for use in the same way instead of the usual Scripture responses. *The Superintendent's Book of Prayers*, Pell, has suggestive prayers for each Sunday and for special occasions.

(*b*) *Announcements and reports.*—To give these well requires an advertising instinct, a clear voice, and such familiarity with them that the outstanding facts can be stated, not read. There may be an officer or teacher who can do this work better than the superintendent. If so, use him or her for this. Sometimes have rapid-fire notices from half a dozen who are interested in giving them. Long notices should be posted on the bulletin board, and brief reference made to them from the desk. Sometimes have pupils repeat an important notice. Put announcements occasionally in the form of questions. Notices for a very few should not claim the attention of all. Variety may be cultivated by such items as the pastor's morning text, names of honor pupils, introduction of new teachers and pupils, Bible-bringing improvement, prompt attendance, school growth, and a campaign for new members. The teachers' roll should not be called in the session. Reports of attendance, Bibles, and offering should be posted upon a blackboard or attendance board, and not read by the secretary unless there is something of particular interest to say.

(*c*) *Lesson reading.*—Encourage reading the lesson from the Bible. There are many methods to give vitality and interest to the lesson reading. This is the more necessary as many pupils come to the session with absolutely no knowledge of the lesson or its location. Instead of the alternate-verse method usual with many schools occasionally have the entire lesson read through by a class or by a pupil or teacher with good reading ability or by all the boys or the girls or the teachers; or the superintendent might alternate with the pastor or with sections or departments; or the superintendent, teachers, girls, and boys

might read the verses in turn. Good effects have come from the plan of all reading the first verse aloud, the second verse in silence, the third verse aloud, etc., to the close. In smaller schools a pupil or a class or a teacher might be called on suddenly to read the next verse. Or the leader might read a part of the verse to a natural break or before an important word, then pause, and the school take it up; or the superintendent might read the question in the verse, the school reading the answer. The value of the change of method is that expectancy is created, and the lesson more deeply impressed.

(*d*) *Music, the review, blackboard work, object teaching, the Bible drill, supplemental work,* important parts of the superintendent's platform and program work, are treated elsewhere in this book, owing to the limits of this chapter.

(5) *Printed programs.*—There are many excellent opening services which a school may use which will help in varying the exercises, emphasizing themes and special days, notably those in *The Methodist Sunday School Hymnal, Hymnal for American Youth* (Century Company), *Hymns of Worship and Service* (Century Company), *Worship and Song* (Pilgrim Press), and *Gloria* (Barnes).

A good plan is for each school to make its own program, prepared to fit its local needs and arranged so that those for whom it is prepared will have a designated part in it. Start with one program, a general one, or build about a theme, and have it printed upon stiff cardboard with rounded corners. Call it Order of Service Number 1 and use for a quarter. A second service may be printed upon the reverse side, if desired, giving two for use. Enough should be printed for each pupil and for a reserve supply, as these services are likely to be in use for years. Add other services year by year until a good variety has been provided. From time to time make a change of program. These services should include several good hymns, and the theme arranged sometimes with subdivisions developed

by careful Scripture selections. Such themes as "The Law of God," "Beatitudes of the Kingdom," "Christian Warfare," "Christian Brotherhood," and "Missions" may be treated. Or some hymn like Matheson's "O Love That Wilt Not Let Me Go" may be used with Scripture setting. "The Life of the Master in Song" would make a fine service.

(6) *A program committee.*—Some schools have such a committee to plan the first ten or fifteen minutes of the program or to arrange for special features for other parts of the program or for special days. Such committees may call upon classes to be responsible for the prayer for certain Sundays, the chairman of the program committee conducting this opening service. While such a committee may be of service to a superintendent as a coöperating committee to ascertain and enlist special talent, the program, in its forming and conduct, should be kept in the hands of the superintendent. Entertainment as such should be excluded from the plan of program making. The interest should be developed around the lesson theme. This is peculiarly the superintendent's responsibility, and the ordinary program committee or class cannot be trusted, without careful guidance, to meet this need.

(7) *Special program features.*—(*a*) *School speakers.*—He is a wise superintendent who knows when not to invite certain visitors to address the school. He is a protector to his school as well as leader. To "children" your grown-up young people is to drive them from the school. There are speakers whose message will not subtract from the lesson impression, and whose standing and personality will make them welcome. Men worth having will always regard the time limit of the program, will bear in mind the theme of the day, and will stop while you are wishing for more.

(*b*) *Patriotism in the program.*—When the lesson teaches it, and on certain special days, patriotism has a distinct place in the Sunday school. Love of country and service to that country in every line that shall make for its uplift should be a part of genuine religion. The superinten-

dent should pray for his country, and its flag and the Christian flag should frequently be seen together in the school decorations. Frequently an interesting service, in the Junior Department especially, is for the Christian and the national flags to be brought to the platform by two boys, the department standing. The boy holding the national standard repeats with the department the pledge of allegiance used in the public schools. Then, pointing to the Christian flag, all say, "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands, one brotherhood uniting all mankind in service and love."

(*c*) *Special days.*—Programs for "Special Days" will be considered in Chapter XXI. Such days give variety to the school program. Care should be taken that such programs do not crowd out the lesson of the day.

(*d*) *Occasional items.*—Provide occasionally for class officers in turn to present some live items of interest or progress about the class work. The superintendent should know how to seize some weekly newspaper event and apply it to the lesson or session at opening, during the notices, in the lesson review, or at the close. Once a quarter provide for an open parliament for questions, suggestions as to school improvement, and complaints. Invite capable pupils to speak at that time in three-minute addresses on items of school or general interest. They may speak in response to specific questions: How can we improve the music? How increase our membership? How increase interest on social lines? How relate our school to the community life? Occasionally install class officers before the department or school. Invite a live class of young men and young women to take over the program for an entire session.

A suggestive word in the department opening service may sometimes be helpful in tying the title of the lesson or its central thought to the theme of the service of worship or to some hymn used, but such words must be few and only occasional. A blackboard suggestive thought or question may help to build up to the lesson thought. Just be-

fore dismissal a suggestive question relating to the lesson of the following Sunday may serve to stimulate the week's thinking in preparation for that service.

(8) *Division of time.*—If one hour is the length of the session, a fair division of time is to allow for the devotional exercises, Bible or supplemental drill, and lesson reading fifteen minutes, lesson study thirty-five minutes, closing service ten minutes. The time should be longer. Some schools are able to give an hour and a quarter to an hour and a half. The time is surely coming when the sessions of the school will be held generally in the afternoon, which affords adequate time, or in the morning, the church combining with the Sunday school in making the entire morning period the Bible-study service of the church. This will solve more than one problem and is warranted by the magnitude of the Sunday-school opportunity, and by the educational work to be accomplished.

(9) *Program outline.*—This is purely suggestive, with this to be said—that its features have been all practically worked:

(*a*) *Orchestra or other musical prelude.*—To be concluded at the moment set for opening; then doors to be closed, and not opened until the singing of a hymn or the completion of the opening service; all talking and moving about to cease.

(*b*) *Silent prayer.*—This may be followed by sentences chanted softly.

(*c*) *Scripture and hymns* in order of service of the day or selected Scripture recited or read. The first, eighth, twenty-third, and twenty-fourth Psalms and the Beatitudes are frequently used. Use hymns expressing the lesson theme.

(*d*) *Prayer*, followed by the Lord's Prayer chanted by school, or the Gloria, or the Episcopal Prayer of Thanksgiving.

(*e*) *Hymn.*

(*f*) *Recitation of school motto and aim*, memory texts, Bible drill, or supplemental work.

(*g*) *Announcements.*

(*h*) *Lesson reading.*

(*i*) *Lesson study.*—The offering and class markings should be accomplished in the first few moments, and the envelope and book placed at a point convenient to the secretary, who should collect them without disturbing the classes. When the school time permits it, the marking of offering, class supplemental work, and incidental class business may be given five minutes following "d" or "e," especially when the teacher's supplemental lesson comes at that point. This would leave the lesson session undisturbed for lesson study or discussion.

(*j*) *Five-minute warning signal.*

(*k*) *Hymn* following brief orchestral or musical prelude or processional to bring classes into room.

(*l*) *Lesson review.*

(*m*) *Special features.*

(*n*) *Closing sentences.*

(*o*) *Closing prayer song.*

(*p*) *Benediction.*

(*q*) *Orchestra or instrumental prayer song* played softly, the school remaining with bowed heads until its conclusion.

Some schools find it an advantage to break away from any general form to create the element of constant change and surprise, yet recognizing the cardinal features of the program. The limitation of time makes program compression necessary. Sometimes the best that can be done for the opening is silent prayer, recitation of Scripture by individuals or classes, a prayer and a hymn. One school reverses the exercises in order to help prompt attendance. The organist plays for five minutes before the school opens. Then there are Scripture verses, prayer, and the lesson study without reading. After the lesson twenty minutes are given to responses, songs, and special features. One school whose time is limited, after the lesson has a song, a few verses of Scripture to deepen the lesson impression, then a few sentence prayers, silent prayer, the Mizpah benediction, and then a march.

(10) *General suggestions for platform.*—Be positive, not apologetic. See that the platform is at the right angle as to light. Keep the program moving. A lost minute is

a lost audience. Keep your hand on the throttle valve. "Smile, and the world smiles with you." Remember that scolding and scalding are only different by one letter. Commendation is the better weapon. Do not be sentimentally "mushy." Manly, straight-from-the-shoulder talking counts, but it should come straight from the heart, too. Command yourself, and you will command the school. Never talk against disorder. The last person in the room, unless deaf, has a right to hear you. Details should have been so thoroughly arranged that the superintendent should not be needed at his desk until the moment of starting. And his coming should mean business. Adapt programs to weather. Sing bright songs on dark days. Use other people, at times, at points where they can improve upon you. Have at least one surprise feature on the program each Sunday. Use recitations by pupils sparingly. An occasional recitation by teacher or pupil of some strong selection that will light up and impress the lesson is O.K. A solo, duet, or quartet, with the right selection, will have a fitting place. A school choir for special chants is recommended. Have some reserve hymns in readiness. Remember, "Worship is a life, not a ceremony." Advertise special features of program and lesson subject occasionally by a neat monthly card. Emphasize a special slogan for each month, such as "New Pupils' Month" (October) and "Get Acquainted Month" (November). Some schools have a monthly rally day. Programs, suggestions for missionary and temperance days, for the summer session, and for special school days, appear later. Ideas and plans for the birthday recognition and welcome service to new pupils appear in Chapter XIV.

2. The session. (1) *Before the session.*—Anticipate. That means a superintendent at the school a half hour before the program starts, loaded with his Bible, notebook of items requiring attention, his program, and sundry written messages to department superintendents, teachers, and pupils, the product of home planning, relating to the work of

the day or to a score of things touching the personal life of the worker or pupil or to the school's upbuilding. He comes from his knees where he has met the Master, and those whom he greets know it. The Bible and program are placed on the desk ready for service. The messages are given to the secretary or the aides or pages for distribution. The superintendent then is free to greet teacher, pupil, the stranger, and the new pupil, to commend an early class, encourage a new teacher, welcome the sick pupil returned. The friendly-grip committee, the ushers and assistant superintendents, each having his prescribed work, are coöperating. The superintendent may have organized a class of "Minute Men" as a reserve for any sort of service and calls upon them as helpers as need arises. He will see that such details as heating, ventilation, distribution of class boxes, class or record books, songbooks, and orders of service, the posting in a conspicuous place of the hymn board, with the number of the service for the day, are attended to, or that one of his assistants is charged with responsibility for these details. A ten-minute prayer service with cabinet officers or teachers before the session has been found a source of help in developing atmosphere. If there is an "executive" room in the school, the superintendent will meet here officers, teachers, and pupils before and after the session. When he is not in the room, an assistant superintendent should be there to attend to any inquiries. In that room should be a pigeon-hole compartment with places for every officer and teacher, for messages from and to the superintendent, and especially for the workers' special reports to him of items of interest and concern.

(2) *Prompt attendance.*—We are touching a sore spot—the trial of many a superintendent. The following methods have been tried with success to bring pupils and teachers on time. Have a ten-minute song service or orchestral practice before the opening. Practice rising and sitting during this time. Give ten minutes before the session to day-stereopticon views of the Holy Land or missionary fields.

This day stereopticon may be used to throw illustrated hymns upon the screen or the hymns of the day or to show a map of the lesson location. "Prompt" tickets, the "On Timers' Club," special marks and even rewards, class prompt-attendance contests, praise for punctuality,—all these help. Pull every string possible, through private talk and public commendation, to get the teacher there five minutes before the session. That will help the pupils' attendance. One superintendent promoted promptness by distributing to all as they entered, previous announcement having been made, a white envelope not to be opened until called for. During the session he asked those whose envelopes inclosed white cards to arise, then those whose envelopes held red cards, announcing as the latter arose, to their surprise and amusement, "These are the people who came late this morning." The late list in that school was reduced nearly two thirds. For permanent results the method that will win out is to begin on time and with a service of worship that all know will have variety and strength. Close the doors at the moment the school opens and do not reopen until a song or the completion of the opening service. When the late comers file in, let the school wait in silence until they are seated. When the superintendent is close to his teachers and pupils, his suggestion, example, and a good program will bring results.

(3) *School order.*—Reverence is at the heart of order. Order is dependent for its maintenance on the home training of the pupil, the teacher's example, the character of the program presented and its conduct, and upon the personality and will of the superintendent. Order is not a question of policing. Order procured by this method will form no setting for character impressions. It cannot be produced by the bell. A boy in a certain Sunday school was asked why they came to order with the fifth stroke of the bell, and not with the first or second, and replied, "Oh, we were waiting for the fifth; he always rings five times." The pin-drop plan is a poor method. Some pin drops have been

the signal for succeeding pandemonium. Order is not produced by demanding it or shouting for it. That discounts the superintendent, and the echo of that shout takes long to die. Order is well-regulated activity; not repression but interested expression; and the superintendent's job is to keep the channel open, to keep the machine well oiled with love and prayer, so that it runs and makes for power. An occasional frank, loving school talk about order, a private talk with teachers, the coöperation of a school committee on order and program, with a member in each class, will help. At the school opening, after prelude by orchestra or instrument, or at a clear signal from a bugle or single violin or "signal choir" or quartet or from the piano by chords, the superintendent should arise and, in perfect quiet of manner, perhaps with uplifted hand, and with eyes that search the unquiet spots, wait for perfect silence. Then wait, with bowed heads, in a moment of silent prayer, followed by a chant or a sentence prayer. This method will insure an orderly opening. Then keep the exercises moving. But at no time talk against disorder. This is the ruin of order. A school will soon learn the superintendent's will, and then only an occasional suggestion may be required. The disorderly boy may be reached by a private frank talk and by giving him something to do. Isolation in teaching or demoting him for a Sunday may work a cure. It should rarely be necessary to expel from the session. A superintendent's personal interest in some week-day occupation of the boy will usually prove effective. The late and talking teacher is more likely to be at the heart of disorder than the boy. Sometimes the removal of the platform from the end to the side of a long room, so that the superintendent is in short-range instead of long-range touch with the pupils, will effectively cure disorder.

(4) *During the session.*—The pastor and occasional visitors should find a place upon the school platform. The new pupil is recorded by the secretary and assigned to class by the educational superintendent, following the pu-

pil's choice when in accordance with the grading plan. The substitute or educational superintendent will have the places of absent teachers filled from the substitute list or occasionally by competent visitors. During the lesson the superintendent will keep in circulation, watching and mending weak points. He sees that teachers are protected from interruption, visits the departments without interfering with their program, drops into a class of restless boys with a smile and story that will relieve the teacher's tension and drive the lesson home, listens for a moment to a class teacher, sees a class that needs readjustment as to place, notes a dwindling class and ascertains the cause, consults with an assistant as to class and management problems. Better divisions of the classes may be necessary for best teaching results. Occasionally an entire change of seating will tone up the school.

(5) *The school visitor.*—A welcome surely for him by the stranger's or friendly-grip committee, a place in the visitor's chair, the inscription of the name in the guest book, with address and office occupied, if any, may precede a tour through the departments, so that the classes will not be interrupted. The visitor should be given the facts as to the school workings and informing printed matter. A card or letter should be mailed on Monday morning expressing the school's pleasure in the visit and inviting to school membership or a further visit. A follow-up visit to the home would be a good return call. "Once a visitor always a friend," or it is the school's fault. A school may correctly be judged by its attitude to the stranger. The methods or lack of methods in some schools on this point would ruin a business concern that applied it.

(6) *Dismissal.*—The organization of the processionals and recessionals of the session is important, especially where departments or classes meet for the service of worship, retire for lesson purposes, and reconvene for the closing service. The electric bell is here of service in giving well-understood signals as to rising, forming in line,

and marching. Piano signals are good, but the music should not be of the two-step order but some good hymn written in march time, possibly sung by all present as the classes march. In the recessional it has been found helpful to organize the returning classes as companies, with captains or sergeants-at-arms, seated next to the aisle. They rise at the first signal, and the classes at the second, making a dignified and orderly retirement. Following the lesson, after the five-minute warning signal, they return in the same form to the music of the piano or other instruments. In the final dismissal the same form may be used, the pupils returning for any special conference with teacher or superintendent. Dismissal by classes and sections can be well arranged. An effective dismissal is obtained through the plan, suggested under "Program," of a closing sentence, benediction, and a prayer-song played by instruments, with the pupils seated or standing and with bowed heads; or, following the final song, the members bow their heads at the uplifted hands of superintendent and, after a moment's silence, the instrument plays softly a prayer-song. This will make for a quiet dismissal. The distribution of school papers should be accomplished as the members file out, and not during the session. If the superintendent expects teachers and pupils to be at school on the minute of opening, they have a right to expect him to dismiss on the minute of closing time. Otherwise, the effect of the session will be lost upon some.

(7) *After the session.*—A superintendent who is not busy for some time after the service has likely lost some opportunities for personal service. He should be at the platform to greet new pupils and visitors with a cordial handshake for all. He has doubtless sent messages before the session to different pupils, teachers, or officers to meet him after the session on special business. He has an inquiry of a pupil as to teaching service or a word of tender interest as to decision for Christ, possibly a prayer for the pupil. A committee is to be met or an executive session

held. Letters on school matters may be dictated to the school stenographer. A twenty-minute teachers' or pupils' prayer-and-testimony service may be planned for. Many precious results have been obtained in such little meetings. On many a Sunday as he goes to his home he will have a new and sweet understanding of the weary Christ, who gave his uttermost to men.

3. The summer session. (1) *The summer problem.*—The fact that fully 50 per cent of the enrollment of the average city Sunday school remains in the city throughout the summer, and that the devil is at that time holding his revival services is sufficient reason for the Sunday school to remain open. Were the attendance but 10 per cent of the enrollment, the school should still remain open. The experience of many schools that have aroused themselves to meet the summer problem has demonstrated the fact that success just here is a matter of planning and grit.

But there is a duty also owing the school in sustaining its interest through continuous sessions and thus launching it full upon its fall work. The only question that should be before the superintendent and school with reference to the summer sessions is how to make them so attractive that the full attendance of all members who are in the city may be assured.

(2) *How to meet it.*—Make no mention in the school of expectation of a drop-off because of the summer. Ascertain early, on cards, the names and addresses of all teachers and pupils who intend to be out of town and the length and time of their expected period of absence. Send to such pupils, before they leave, a letter inclosing a vacation card to be marked at the school they may attend, an envelope for their vacation school offering, and an outline of suggested Bible readings for the summer. Those pupils who plan to be in the city should receive a card attractively setting forth the summer plans. Appoint the following committees or assign their duties to one or two committees: (*a*) *Comfort and decoration committee*, to plan for ice water,

iced lemonade occasionally or regularly, fans, ventilation, and shading of rooms, pictures for walls, flag, and other decoration. (*b*) *Flower committee*, to arrange for plants, palms, and flowers. The latter may be brought by classes in their turn or furnished by the school and a flower given to each attending pupil or sent to the sick. (*c*) *Absentee committee*, to visit absentees who, according to their card statement of intention, are in town. (*d*) *Literature committee*, to keep in circulation some fresh books and magazines and papers of special interest to young people. (*e*) *Reception committee*, to greet pupils and strangers. (*f*) *Program and advertising committee*, to assist the superintendent in providing interesting program features and advertising these in the local paper, special school paper, bulletin, and in card form. The pastor should give good heart to the summer work by arousing congregational support of it, by teaching in some of the sessions, and by encouraging teachers to stand by their classes during the season.

(3) *The summer session.*—Schools that have attained the largest summer success have brought the session within an hour and a quarter, and usually within an hour. The lesson has been sacredly given from twenty minutes to half an hour. The other program items are varied, and the surprise element introduced through at least one new feature each Sunday. Much should be made of the music, and the orchestra impressed into service wherever possible. The lessons of the summer should be arranged, and the program features be based, wherever possible, on the lesson subjects. Sometimes places in these lessons are outstanding, and a map journey may be arranged in story form for each week; or a "hero summer" may be planned about the principal lesson characters, or events may be pictured.

At times the classes of the department or school have been combined, and the lesson taught from the desk by pastor, superintendent, or, in turn, by the teachers. Object teaching, map drills, and chalk talks in lesson illustration have been used. Supplemental Bible drills, the learning of

new hymns, salute to flag with the story of flag, phonograph solo or quartet, letters from absent officers and teachers, stereopticon illustrations of lesson, a solo or duet, and recitations have been used helpfully as summer features.

Some schools, such as the Chester Hill Methodist Episcopal Sunday School, of Mount Vernon, New York, put the lesson places upon a trip-ticket form, the last coupon entitling the holder, who must have attended the school during the summer, to a full entertainment with refreshments. Special missionary lessons are planned for summer use as a part of the graded lessons. At the Second Baptist Church of Rochester the story of "Pilgrim's Progress," illustrated with slides, was made a weekly Sunday summer feature. The stereopticon was also used in that school to throw upon the screen each Sunday the two "search questions" of the lesson, and pupils who answered these correctly through the summer received a souvenir on Rally Day. The classes in turn could be made responsible for the opening service in selecting Scripture and hymns, and for the introduction of special features, the teacher presiding. In a New York school the absent pupils send weekly to the teacher their thoughts on the lesson. The thought voted best by the class is sent to the superintendent and read, and the point voted by the school as the best of all the classes is rewarded. The advertisement of the sessions by weekly or monthly season cards is an important element. Such cards may combine a suggestion of the program with a bright putting of the telling school features and breathing a spirit of welcome. One school gave fifteen minutes at the close each Sunday to missionary travel talks with slides on Mexico, Panama, the Canal, Colombia, and other parts of South America. These slides can be obtained from the Foreign Mission Board of the denomination.

The Methodist school at Saint Clair, Missouri, largely increased both summer attendance and offerings through competitive boys' and girls' Sundays in the summer. On

girls' Sunday the girls decorated the room, secured the attendance, and conducted the program throughout. Teachers advised with the committees, and three men, not members of the Sunday school, acted as judges. For the best program twenty points were allowed, for the best decorations twenty points, for the largest attendance thirty points, and for the largest offering thirty points. The girls adopted the tag plan to secure attendance for their Sunday. The boys placed five advertisements in the local paper. The boys won out.

The First Methodist Episcopal Sunday School at Yonkers, New York, has made a wonderful success of its summer loyalty campaign. It issues a folder giving a complete program for each summer Sunday. The motto is: "Remember the Sabbath Day to keep it holy." The aim is "to make the summer memorable for continuous loyalty throughout every department of our school." Names of the general campaign committee and of the committee for each Sunday are printed. The program is headed, "One dozen live programs for a live summer in a live Sunday school." Program features, beginning with the last Sunday in June, are: (*a*) Enrollment Day, to enroll all who propose to go through the campaign. Cards are distributed to be punched each Sunday. (*b*) Independence Day, on which two of the classes took charge and presented each one present with a flag. (*c*) Cradle Roll and Primary Day. (*d*) Young Women's Day, with solos by the young women and an address by the Y. W. C. A. secretary. (*e*) Flower Sunday, with a class display of flowers, a buttonhole bouquet to be worn by all, and the distribution of flowers to sick. (*f*) Poem Sunday. Each member is tc contribute an original poem on "Our Class," the best to be read. (*g*) Home Department Day, in charge of the Home Department superintendent and members. (*h*) Letter Sunday. Picture post cards from absent members are displayed, and letters read. (*i*) Bible Verse Hide-and-Seek Sunday. Each class passes in a verse. These are read, and the class finding it first

arise and reads it. The class members finding the most verses are all decorated with white badges. (*j*) Memory Verse Sunday. Those who, between July 1 and August 26, recite the greatest number of memory verses, the twenty-third Psalm, and the Beatitudes are especially honored.

At the Bushwick Avenue School, Brooklyn, last summer a summer-school superintendent was appointed, and the school met in two groups: Beginners' and Primary; and Juniors, Intermediates, and Seniors. The slogan was "God knows no seasons." In turn the leaders of each departmental group became responsible for the program for the day, letters to parents were sent, the plan was well advertised on a streamer in front of the building and in the press, and bulletins were issued. The attendance was nearly double that of the previous summer.

The Twenty-third Avenue Presbyterian Sunday School of Denver had a summer program booklet distributed the last Sunday in June with the plan for each Sunday. (*a*) Conquest Sunday. (*b*) Good Samaritan Sunday, with the Red Cross flag and emphasis. (*c*) Home Mission Sunday. (*d*) Song Sunday. (*e*) Colorado Sunday. (*f*) Emancipation Day, with colored quartet. (*g*) Flower Day, with a reward for the best product of garden and most beautiful bouquet. (*h*) Living Link Sunday, with letters from missionaries, school students in foreign field. (*i*) Loyalty Sunday, with pennants, flags, and emphasis upon loyalty to country, day school, and Sunday school. The lesson for the day was never omitted.

In the Simpson Methodist Episcopal Sunday School of Minneapolis the Sundays were: (*a*) Flag Day. (*b*) Flowers and pictures of flowers. (*c*) Boys' Day. (*d*) Bird Day. (*e*) Mountain and Sea Day. (*f*) Girls' Day. (*g*) Harvest Day. (*h*) "Making a Record" Sunday. (*i*) Fruit Day. Scripture was used covering each topic.

The Philadelphia Sunday School Association promoted through the Sunday schools of the city a city-wide observance of special days in the summer program. A pro-

gram was printed and issued to the schools for: July 3, "National Day"; July 10, "Memory Day"; July 17, "Philadelphia Day"; July 24, "Church Hymn Day"; July 31, "Service Day"; August 7, "Surprise Day"; August 14, "Bible Day"; August 21, "World Wide Day"; August 28, "God of the Open Air"; September 4, "Labor Day"; September 11, "'What Have We Done?' Day." On Memory Day the entire program was rendered from memory. On Service Day the Scouts, Christian Endeavor, or Young People's Society and organized classes told what they were doing.

(4) *Recognition of summer attendance.*—Among suggested forms may be named: Monthly stereopticon or moving pictures on a week evening. Church-film and other corporations are specializing on films for church and Sunday-school use. Missionary films are now available through the foreign missionary societies. Weekly class outings. A monthly or midsummer excursion, possibly a combination with other schools, pupils being given free ice cream, lemonade, or melons. Special souvenirs. The class with the best summer record to be given an auto ride and a special place of honor on Rally Day. Swimming tickets for the boys at the Y. M. C. A. or elsewhere. A badge to be won on Rally Day by all absent not more than two Sundays of the summer.

(5) *Methods for promoting interest.*—Offer a prize for the best plans to promote a successful summer session. Absent summer pupils should send weekly souvenir post cards to their teachers, these post cards to be mounted in a class group and exhibited at a school post-card social in the fall, and absentees to tell their experiences. Summer attendance contests between schools are frequently promotive of good results. Outdoor sessions have everything in their favor. Special handwork for the summer has a value within limits. During the summer new wall pictures and mottoes should be added, or the old one shifted, and class and department rooms brightened in preparation for the fall. A boys' camp or summer home, conducted by the school

or by classes, would be a good investment in gripping young people and their homes. The church and school should provide grounds for baseball, tennis, croquet, and outdoor athletics for the young people. To get the best summer results will cost, but the increased offerings will ordinarily cover this cost; and if not, the investment has been among the best in the school's career.

Absent teachers and pupils may send post cards to department or school secretary to be exhibited in the school vestibule and afterward arranged in album form. A corresponding secretary may keep in a vacation book the addresses of all away, and, once or twice during the summer, send a school greeting, encouraging the pupil to visit other schools, and to report, the best of these reports to be read for the school interest. An early-morning session has been found helpful for a change. In the writer's school the session has been maintained at two-thirty, summer and winter. It has been felt unwise to make a change that would leave the summer Sunday afternoon open to the pull of the many pleasure attractions that throng the section.

The parade of the local school or schools just before the summer or at its close will be inspirational. Many towns and cities are now doing this, following the annual custom of the Brooklyn Sunday School Union, which has in line in its June parade more than one hundred thousand Sunday-school members.

The possibilities of the summertime in helping forward Christian decisions through the close fellowship promoted among the pupils are not to be minimized.

Some schools have held forget-me-not socials. The names and addresses of ten of those who will be at home for the summer are given by lot to each one who is going away in order, first, to make their acquaintance, and then to bring for each of the ten to the fall social a simple, inexpensive remembrance found by the pupils who write. At the social these ten are grouped, and the remembrance given, together with the story connected with it.

The H. W. B. of A. (Hot Weather Brigade of Augustinians) has been formed in several schools for the summer campaign. The members wear badges or buttons, have their summer outings, baseball team, and a treat in the autumn.

(6) *The absent teacher.*—This is a serious problem both as to the teacher who will be out of town and the teacher who stays at home because only a few of the class are expected out. For the latter the superintendent should pray. A leaflet such as "My Class for Jesus" and an earnest, kindly talk may bring to such a realization of the value of a single soul. The superintendent should present to the former, alone or as a part of the teachers' body, the necessity of supplying a substitute for the class and of introducing that substitute to the class before leaving. Sometimes a teacher may make an arrangement with another teacher for the care of the combined classes while absent and the marking of the pupils. If neither can be done, the superintendent must have recourse to the substitute list, the teacher-training class, or a young people's or adult class whose teacher expects to be away and who will be willing to help for the summer. The Epworth League or a similar organization may be willing to serve in this way. Some class may be willing to study the lesson one week in advance in order to be ready. Such substitute teachers should be recognized in some public way at the close of the summer.

The teacher should be urged whether away or at home to keep in touch with the pupils through letter or souvenir post card, asking questions on the lesson, encouraging the absent pupils to write letters or to send cards for the class interest.

Bibliography

How to Conduct a Sunday School, Lawrance.
The Manual for Training in Worship, Hartshorne.
The Sunday School at Work, Faris.

Topics for Special Study

1. Sunday-school programs.
2. Summer Sunday schools.

Topics for Class Discussion

1. What is the chief purpose of the program?
2. What are its four main divisions?
3. Should prayer in the Sunday school be spontaneous or prepared?
4. Give several plans for maintaining school order.
5. Give the chief items in a well-balanced program.
6. How may a superintendent create atmosphere and success for the session?
7. How can he best employ his time in the lesson period?
8. What shall be the division of time of the session?
9. State the most important points concerning the work of the superintendent during the session.
10. Give several features of a live summer session.

CHAPTER X

PLATFORM INSTRUCTION

1. Bible drills. How to get the Bible into the memory and life of the pupil is an important element in our task. The teacher's responsibility for this task is shared by the superintendent. Through effective platform drills the superintendent can be a helper to the teacher. This drill work may and should include the supplemental work treated in another chapter or it may include other material. It should be done as a part of the supplemental drill work where the drill material does not form a part of the opening service. The blackboard will be a valuable accessory in the use of diagrams and outlines. A Bible drill presupposes the Bible in the hands of the pupils. This may not mean the exclusion of the lesson helps from the school session, for they may have their use in matters of reference; but the Bible should be given prominence in use. One of the school objectives should be "A Bible in the hands of every teacher and pupil," certainly of all pupils above the Primary Department. Many schools have made this their ideal, and wonders can be accomplished by persistence. These suggestions are made to help bring this about:

(1) *Methods to encourage Bible bringing.*—(*a*) Bring your own Bible and use it. (*b*) Ask the teachers and pupils to bring and use theirs in the lesson reading and study. (*c*) Present Bibles in the Primary Department as awards. (*d*) Sell to those who have not so earned them, if necessary below cost. (*e*) Have classes rise when each one in the class has brought a Bible. (*h*) Put upon the blackboard lists of such classes for the previous Sunday. (*i*) Have the weekly school report show the number of Bibles brought in each department and in the school as

a whole. (*j*) Use the Bibles in reading selected Psalms and passages and for the Bible drill. (*k*) Place the Bible lesson reference on the blackboard, so that pupils can be ready. (*l*) Teachers can ask pupils to find references from their Bibles. (*m*) Have a Bible roll call of classes, each class responding with the number of Bibles, answering "All" for a complete number. There can be no finer contribution to the pupil's life than to inspire a love for and to cultivate the daily use of the Bible. The little girl was not far wrong when she said she first learned to love her teacher, then her teacher's Bible, then her teacher's Christ.

(2) *Suggested plans of Bible marking.*—The Bible presented in the Primary Department should be replaced later on by a well-bound rice-paper copy "for keeps," with helps and marginal references—the American Revised Version, of course. Suggest the inscription in the Bible of the name and life text, the date of life decision and joining church, times of special blessings, and important life steps. Special verses should be marked or underlined with initial and name, those especially which have been tested and have brought personal help and blessing; such verses, for instance, as Matt. 7. 7; 2 Cor. 9. 8. The Bible books may be marked with appropriate names, such as Heb. 11: "The Faith Chapter." Rich suggestions as to these may be found in the leaflet *Chapters of Pure Gold*, Yatman (Fleming H. Revell Company), and *Chapters of Blessing From the Book of Life*, Henderson (The Methodist Book Concern). In *The Bible Marksman*, by Amos R. Wells (United Society of Christian Endeavor, Boston) and *Amos R. Wells Bible Memory Helpers* (Goodenough and Woglom Company, New York) are excellent suggestions as to Bible marking. But any system, self-developed or suggested, which will make the Bible more fully the personal possession of the pupil is the one to be desired. The rainbow bookmarks are much in use among the juniors. They consist of eight narrow strips of ribbon representing the colors of the rainbow, with the addition of white. The first ribbon is placed

in the Bible at Pentateuch, the next at the prophets, and so on, the white marking the division between the Old and New Testaments. These bookmarks can be made easily from ribbon and will be found a valuable aid in Bible-drill work.

(3) *Drill suggestions.*—The following are mere suggestions of procedure. The form of questioning is subject to large variation, and the material is simply suggestive of the wealth at hand in the Book we use. Find in turn the Ten Commandments, Solomon's prayer, the Shepherd Psalm, Moses' psalm, Isaiah's description of the Messiah, the great commandment, the Sermon on the Mount, the Beatitudes, the Magnificat, the Lord's Prayer, Christ's last command, the first account of Paul's conversion, Paul's speech on Mars' Hill, his gallery of faith heroes, his chapter on love, John's Epistle to the seven churches, and his description of the Eternal City.

Find the longest verse in the Bible, the shortest verse, the longest chapter, four verses alike (Psa. 107. 8, 15, 21, 31); two chapters alike (2 Kings 19 and Isa. 37); the rest verse (Matt. 11. 28); the greatest verse (John 3. 16); the last command (Acts 1. 8).

Find the verse "All have sinned, and fall short of the glory of God." Where? Find a verse on love; prayer; faith; temperance; missions.

Or try an exercise in the rapid finding of such passages as Psa. 91. 1; Matt. 11. 18; 1 Tim. 1. 18; Josh. 1. 9; Dan. 12. 3; Deut. 20. 4; Psa. 119. 65; Gal. 6. 2; John 3. 16. Careful additions to these texts will give pupils a Bible quiver filled with choice texts for life-long use.

A rapid finding of special chapters will be good, such as the sin chapter (Rom. 3); the atonement chapter (Isa. 53); the new-birth chapter (John 3); the salvation chapter (Rom. 10); the light chapter (John 9); the purity chapter (Ezek. 36); the love chapter (1 Cor. 13); the abiding chapter (John 15); the resurrection chapter (1 Cor. 15); the best chapter (John 14).

In memory work there are many interesting drills, such as the alphabetical drill: *A:* "All have sinned" (Rom. 3. 23); *B:* "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1. 29); *C:* "Come unto me" (Matt. 11. 28); *D:* "Draw nigh to God, and he will draw nigh to you" (James 4. 8); *E:* "Enter ye in by the narrow gate" (Matt. 7. 13). Or Bible characters can be fitted into the alphabetical plan, and the pupils give the name and first Bible reference to them. Classes or pupils can be asked in turn to bring in on the following Sunday verses beginning with succeeding letters in the alphabet, and the drill made on these. This will interest pupils in selecting the best verses. Under this head comes the calling for the recitation of pivotal texts, the superintendent giving the location as to book, chapter, and verse. Every school should have several such verses with which every pupil should be as familiar as his own name. These should be in card form for insertion in Bible.

Drills on the Bible itself are many, covering names of the Bible, languages in which it was written, names and number of Bible books, the meaning of these books, division as to Testaments; division as to prophecy, historical books, and poetry; the bounding of Bible books (the book before and after the one given).

The memorizing of selected Bible chapters and hymns under the stimulus of special rewards or acknowledgment is done in many schools, and the recitation of these by pupils or classes in the school session is stimulating. Some of these schools give out card folders for a quarter or year, in which the memory chapters, verses and hymns are in full or indicated. Usually it is better to have the work required of all, and the pupil marked for it as a part of the regular system, the reward to come in the promotion with an honor seal. In the junior age, especially, drill and memory work is a delightful exercise, but should be conducted in a bright way. Indeed, the junior age is the one in which the best work can be done in memorization.

The First Methodist Episcopal Sunday School of Yonkers, New York, had a Hide-and-Seek Verse Contest Sunday. The superintendent gave out a verse, and the members of the class first finding it arose and read the verse and location. That scored a point. The classes with the most points were decorated with white ribbons. This Sunday school also had a Memory Verse Sunday, the pupil with the best record for a period being given a pocket Testament.

What great men have said about the Bible makes a fine drill. The leader calls the name of the person quoted, and someone reads or recites the statement. (The American Bible Society, New York City, has these statements in pamphlet form.)

2. Blackboard work. (1) *Learning to use the blackboard.*—As teaching through the eye gate is much more effective than through the ear gate, it behooves the superintendent to qualify as a user of the blackboard. He may have no artistic skill and possibly no ability to draw even a straight line; but if he will sit down for an hour with *The Blackboard Class for Primary Sunday School Teachers*, Darnell, he will rise with a new sense of his capacity. And that confidence will be increased as he browses in *Pencil Points for Preacher and Teacher*, Pierce, and *Pictured Truth* (Fleming H. Revell Company); *The Blackboard in Sunday School*, Bailey (Wilde); *Plain Use of the Blackboard and Slate*, Crafts (The Methodist Book Concern); *Chalk*, Wood (Fleming H. Revell Company).

(2) *Blackboard material.*—Usually it is better to use the bright-colored chalks and to print the letters rather than write them, so that the pupil farthest back can see. It is better that the blackboard be stationary, with double space if possible, in a clear stretch, or one board running over the other in grooves. This will enable one board to be used for announcements, reports, and class records, and the other to be kept for special uses. A portable blackboard with double surface may be procured cheaply, or slate-surfaced canvas or heavy Manila paper may be used.

(3) *Blackboard uses.*—The barest mark or outline placed upon the blackboard in connection with the spoken word attracts the attention and aids in impressing the truth and storing it away effectively in memory's gallery. The simpler that outline the better. A blackboard artist in the school may put the lesson thought in pictured form upon the board, a paper tacked over it to be taken off at the moment of review. A question aimed at the heart of the lesson may be placed on the board at the beginning of the service to suggest thought and discussion. An outline map that will include the lesson locality may be swiftly drawn. For Palestine draw just the coast line and the three bodies of water connected by the river Jordan. With a little practice this can be done in a few seconds. A pupil may be asked to mark upon the map the lesson location. Events and journeys may also be noted. The board is valuable for Bible-drill work, such as is suggested in the previous section, in Bible divisions and in Bible acrostics. In review work a few bold words placed on the board while the superintendent talks will serve every purpose of holding attention.

3. Object teaching. (1) *Its effectiveness.*—The Bible is our warrant for the use of objects in teaching the truth. The tabernacle and its appurtenances and the Temple were object methods concerning sins, atonement, cleansing, God's holiness. Christ continually used this method, in his parables of the lily of the field, the sparrow, seed sowing, the ripened harvest, the fig tree, the mustard seed, and the little child in the midst. The public school of to-day makes large use of this method of eye teaching. The ease with which attention can be gained and held in object teaching points a possible danger in its overuse and in such a use of it that the real lesson to be conveyed shall be obscured by the object itself. Its advantages are, however, so obvious that a wise superintendent will seek to make the largest possible use of it consistent with best results.

(2) *Material.*—Some superintendents have cabinets of

object materials, such as tools, candles, seed, bulbs, soil, coins, flowers, products of Palestine, and models, from which they draw as needed. A list of objects and lessons to be drawn from them would be a long one. A wealth of material is suggested in *Object Sermons in Outline*, Tyndall (Fleming H. Revell Company); *Talks to the King's Children*, Stahl (Funk & Wagnalls Company); and *Object Lessons for Junior Work*, Wood (Fleming H. Revell Company).

It is wonderful how simple an object can be used with effect. Colored pencils and crayons of different lengths have been used to illustrate the different races of the world and their relative numbers. A sling and pebble will illustrate the story of David. A golden rule with the words on it will interest children always. The winding of thread around a boy will teach the growing power of habit. A blind-folded boy led by a silken strand impresses the power of influence. The lily bulb and lily suggest the resurrection story. The old illustration of sin and its results and cure by means of pouring into a bottle of water tincture of iodine until black, and then pouring saturated solution of hyposulphite of soda until the water is restored to natural color, is always effective, especially if appropriate Scripture verses be used at each point of the illustration. These are merely suggestive of the possibilities in object teaching.

4. The review. Hamill has said, "The review is the completion, end, and confirmation of teaching." The superintendent's relation to the review is twofold: first, through the weekly workers' meeting, in the preparation of his teachers for effective teaching on a plan that shall be developed in the weekly and quarterly review; and, secondly, the conduct of the review in a way that shall give it variety, zest, and climax. It has been said that the test of good teaching is not what a pupil can remember but what he cannot forget. The review has this last as its objective.

(1) *The review and the graded lessons.*—The review plans as suggested below are practicable only where the

uniform lessons are used. Where the graded lessons are in use, a desk review is of course not practicable with three or four courses of lessons in each department. The review in that case must be a class review conducted by the teacher, unless all the classes of each grade can be combined for purposes of review by someone appointed for that purpose. With graded lessons the superintendent's weekly or other review involves only the supplemental and general Bible drill work.

(2) *The weekly review.*—There are two views of the weekly review. One is that it should not be a review in the sense of covering by question or statement the lesson facts and points, but should consist in the selection of some central truth and, by strong illustration and appeal, point it home to the pupil's heart and week-day life. Many strong superintendents incline to this method. The other method is to draw out the salient facts and teachings by brisk questioning that shall arouse interest, supplement the weak teacher, and focus the lesson points. An appeal may be a part of such a plan. Either should keep in view the tying up of the lesson in a plan of quarterly review, the review time limit of, say, five minutes, and the possible use of the blackboard for the eye impression.

The superintendent should conduct the review if possible. If he has not the talent for it, another may be selected, or variety may be obtained by asking another to do the work for a limited time. This may be a teacher, the pastor, or an officer. In question and plan the review should cover all ages to be reached. The review should start with something all will probably know, to obtain a general interest, leading up swiftly to the point or points to be clinched.

The illustration that is drawn out of the superintendent's own experience or observation is likely to carry the greatest force. Some current event may prove excellent material for illustration. One of the best superintendents, Dr. A. F. Schauffler, often ran the gamut of the review on the question heads: When? Where? Why? What? What then?

He frequently used the word-picture plan, when the lesson lent itself to this method, the pupils supplying the important facts. A pivotal question shot out just before the lesson study, to be answered afterward, is sometimes a profitable plan; or the question may be asked the previous Sunday, the answer to be surely called for the following Sunday.

The map and blackboard plan has been referred to. One enterprising superintendent spends much time on preparation of some illustrative objects for each Sunday, such as a spear, sling, shield, and even a battering ram. An occasional review souvenir is given out, as, for instance, a hand outlined on cardboard, suggesting on it "Five things that made Joseph a great man." Head, hand, and heart must be combined in a review worth while.

(3) *The quarterly review.*—The quarterly review has been the bugbear of the superintendent, usually because not planned for until just before review Sunday, with no time for a well-developed coöperative plan. When the review is planned for as a part of the school routine, all are stirred up to some readiness by the certainty of its coming. It is due the teachers and officers that the superintendent have a clear understanding with them as to the objective and plan of each quarter's review. If the superintendent has not the review well planned for, it is fairer to the teachers that they be given the opportunity of reviewing the lesson in their classes; but the teacher should know this well in advance of review Sunday.

(*a*) *The preview.*—A good review requires a preview. This involves some planning, but it is worth all it costs. Fifteen minutes should be taken with a large map, and the places that are to locate the lesson shown, the itinerary outlined, suggesting briefly the outstanding persons and events involved, and a basis thus laid for an intelligent quarter's work.

(*b*) *The written review.*—The plan of written quarterly reviews obtains among the Sunday schools in India, Trini-

dad, and in many schools of this country. Certificates of the Sunday-school association are presented to those passing the examination in the countries first named. Local schools here do the same.

The plan for any school involves the preparation of ten to twenty questions suited to each department. These are printed or duplicated by any process. They are distributed on review Sunday to be filled out in the session without help from the teacher. Sometimes the questions may be of a character involving a little Bible work, and in that case they may be taken home and brought in at a stated time. Or they may be taken home for fuller answer than would be possible in the class and, of course, without help. Original papers or essays on vital subjects on the quarter's work may be asked for, or a résumé of the lessons in the pupil's own language may be brought in with or without the guidance of questions. Marks for such work may be given by the supplemental secretary, recognizing correctness, neatness, and scope. All effort should be noticed.

(*c*) *Oral review plans.*—The plans for oral review are many. In the limits of our space they are outlined only briefly.

Stereopticon.—Lantern slides illustrating any quarter's lesson may be selected from the catalogues of dealers (Bessler Lantern Slide Company; Riley Optical Company, New York; Williams, Browne & Earle, Philadelphia; McIntire Stereopticon Company; George W. Bond Slide Company, Chicago; and Keystone View Company, Meadville, Pennsylvania. Write also to your denominational Sunday-school headquarters). These may be used on Sunday or in an evening review to which members of the Home Department are invited. The titles and Golden Texts may be asked for, and several members of the school selected to give a practical thought from each lesson or to give a brief character sketch. The relation of the picture to the lesson may be explained as found necessary; a few songs bearing on the lesson may be thrown upon the screen and sung, and a

brief closing message may be given. If a map is introduced, the pictures should illustrate the journey from point to point, and the lesson events should be developed.

Map review.—A large outline map may be drawn upon Manila paper or upon the blackboard; or an ordinary map may be used, and the location of the lesson points indicated by seals or stars, with lines in colored chalk or strings to show the line of progress from point to point, the lesson facts developing with the journey.

Object review.—This requires some object for each lesson as suggesting some fact of the lesson. Around that build the lesson review. If some of the materials are really Eastern, a sense of reality may thus be given to the lesson review.

Word-picture plan.—When vividly done this is a fascinating method. The pictures are left incomplete, the pupils to fill in the character or place or action or saying of each.

Golden Text review.—A good suggestion for the spiritual truth of each lesson is usually centered in its Golden Text. Review will involve, of course, weekly emphasis upon these texts through placing them prominently before the school upon charts or upon large cards. The first word or two of each text on the blackboard constitutes a good drill method. Pupils should be asked to locate the texts in their Bibles. The text may be given by the superintendent, and the lesson facts asked for of pupils, or the facts given by him, and the Golden Text requested. The title or lesson number may be given, and a class asked for the Golden Text. Or the location of the text may be given, and a class asked to recite it and give the lesson title. Candles of different colors representing the Golden Texts may be stuck to a board and lighted as the texts and titles are repeated by pupils or classes. A pupil may give the lesson story and a leading thought, and the class the pupil represents may rise and repeat the Golden Text of that lesson.

Other plans.—Select twelve teachers or pupils to give in two minutes each the lesson event and truth, or four teachers three lessons each. Turn the review on great characters of the quarter. A Saint Paul Sunday school (House of Hope Chapel) issued a quarterly review card naming five characters to be studied about during the quarter (Joshua, Gideon, Naomi, Ruth, and Samuel) and a few facts about each, and suggested to pupils the reading during the quarter of the whole of Joshua and Ruth and several chapters in Judges and Samuel. This made a good basis for the review.

Review on great statements or sayings of the quarter. Who spoke them and where? Apportion among classes work in the form of brief statements or papers on Orientalisms, historic setting, lesson events, persons or places, or ask individuals to be ready on these special points.

Times, places, persons, doings, sayings, or teachings may be the backbone for a given lesson. One superintendent called it "the thirteenth lesson" instead of review, taking the general thought of the twelve lessons, omitting details, and developing the lessons in their larger sweep of meaning. Twelve pupils or teachers may give the lessons as a serial story, each title a chapter heading, the story told in the pupils' own words, and, at different points, Oriental pictures shown by the superintendent. An Adult Department used a "newspaper review," each lesson event being put in a brief, startling statement, and a class member telling the story. George A. Lewis tells of a "burning light review" with reference to lessons in the Acts. A large outline map of Palestine and Asia Minor is used. As selected persons tell the story of each lesson in the progress of the gospel, candles are outlined in yellow crayon at each point reached by the gospel, until the spread of the apostles' work from Jerusalem onward can be clearly seen. A wall may be built up of large blocks, on each of which will appear a word standing for the lesson thought. Topics crystallizing the lessons may be assigned to the elder pu-

pils for preparation of brief papers to be read. The large lesson pictures or large lesson cards may be stretched across the room on wire and made the basis of the review for the quarter. Twelve blackboard questions may be so carefully put as to bring out the heart of each lesson. Twelve words may be used to express the heart of each lesson. In one school each class gave a lesson in a simple tableau, the school guessing the lesson title.

The blackboard or large Manila sheet may be divided into twelve squares. In each a simple design may be drawn, recalling the lesson theme. Or twelve sheets turning on a frame or easel may be used. On each sheet merely the design will be drawn, and the title and the Golden Text filled in after questioning. Review-question contest plans are favored in many classes and schools for evoking a live interest in the preparation for review Sunday and on the day itself. The usual plan is for the superintendent or teacher to prepare a list of fifty to one hundred questions on the lessons. The pupils are divided equally, and the questions asked of individuals or classes alternately. A leader may be chosen for each section, and this section leader ask questions of the other side, of the pupil, the class, or the section. Sometimes sides are chosen, or the boys matched against the girls. An interesting plan is to have a boys' and a girls' class prepare themselves on the lesson facts of the quarter, and then have all the classes of the department or school ask questions in turn of the two classes. Map-drawing contests may be undertaken as a basis for the review, pupils locating the chief lesson points on them, the best of these maps to be exhibited. One school used a review in twelve colors, a thread in each color standing for some quality of Christ as brought out in the lessons of the quarter.

(*d*) *The review climax.*—Whatever the plan, there should be saved for the closing moment some thought that leads straight to Christ and which suggests personal responsibility in view of the added light of the quarter's lessons.

A well-selected hymn and a tender, thoughtful prayer following will help to focus this result.

5. Special instruction. The Sunday school of to-day must be informed about and must participate in those great movements in our own country and in foreign fields which are of vital human and Christian interest. While these interests may be occasionally touched upon in lesson comments, it is due these important movements and due the school that specific platform instruction shall be given upon them as a part of the school's educational plan.

These subjects should be presented one a month, or one in two months, by the superintendent, the classes, or anyone best informed upon them from within or without the school. Sometimes the subject may be naturally related to a school or department lesson or to a special day. If so, so much the better. Following are subjects that should be presented:

(1) *Prohibition.*—See Chapter XIX.

(2) *Missions.*—See Chapter XVIII.

(3) *Social Service.*—See Chapter XX.

(4) *Patriotism.*—See Chapter XXI.

(5) *International good will and social justice.*—Has the Sunday school a vital relation to peoples of other races and nations? Should they not know the relationship from a Christian standpoint and become aware of America's responsibility in the establishment of brotherhood and justice everywhere? The material for a program on these lines can be obtained from the Commission on International Justice and Good Will, Federal Council of Churches, Twenty-second Street and Fourth Avenue, New York City, and from denominational sources.

6. Americanization. What is the duty of the Sunday school toward the immigrant and his children? What service can we render in educating them in American and Christian ideals? Write to the Department of Missionary Education of your denomination as to programs and general material.

7. Good health. The body is the temple for the soul's

development. It is the instrument of service. The Sunday school has a vital interest in maintaining this bodily mechanism at its best through definite knowledge of its laws and through a program that is adequate for its development.

8. Child welfare. Is it nothing to the Sunday school that there are millions of submerged children in America for whom no one feels a direct responsibility—children deprived of proper parental care, children of the factories, children of the tenements? Should the Sunday schools not know that there are four hundred millions of children in other lands with little real chance at true life in the home, school, and community? Should they not know the facts as to the starving or ill-fed and ill-kept children of Armenia, Europe, or China?

The facts for a program as to Near East children can be obtained from Near East Relief, 151 Fifth Avenue, New York City. The Child Welfare Bureau, at 70 Fifth Avenue, New York City, has information and exhibits of work in this country. The denominational boards and the Federal Council of Churches can give general information.

Bibliography

Chalk Lessons: or The Blackboard in the Sunday School, Beard.

Object Lessons for Children, Tyndall.

Training the Junior Citizen, Forsyth.

Topics for Special Study

1. The relative value of eye and ear teaching.
2. Welfare work in Sunday-school instruction.

Topics for Class Discussion

1. Suggest a few plans to increase Bible bringing.
2. Name a few methods of Bible use by the pupil.
3. What are some helpful uses of the blackboard?
4. What good reason is there for use of objects in teaching?

5. What should be the purpose in a weekly lesson review?
6. Name five plans or methods of quarterly review.
7. What should be sought as the climax in review work?
8. What special platform instruction is desirable in relation to community, national, and world questions?

CHAPTER XI

SUNDAY-SCHOOL MUSIC

THE large part that music plays in the service of the Sunday school and the importance of music in the life of the young entitle it to the superintendent's special consideration.

The Sunday-school songs are projected into the social gatherings of the young. At the spiritual crisis of the life probably as many young people are influenced to a right decision by Christian song as by the word of appeal. Luther says, "Music is the fairest gift of God." Another says, "Music is the child of prayer, the companion of religion." And Bevan states, "Singing is one preparation for heaven, for John has left us in no doubt of its large place in the life of the redeemed."

The increasing appreciation of the value of music in the religious education of the young is shown in the marked improvement in recent years in Sunday-school hymnology in both England and America and in Sunday-school festivals of song participated in by great Sunday-school choirs.

In the public schools in some places there is an effort to eliminate the name of Christ from the school songs. This gives increasing need to the emphasis of Christian songs in the Sunday school.

Music in the Sunday school has a threefold value: (*a*) as a factor in the religious education of the young in conveying Christian truth along lines of easiest impression and least resistance; (*b*) as a means of large attraction to the Sunday-school sessions; (*c*) as inspirational to life decision and Christian service.

"Sweet music, sacred tongue of God." Ole Bull as a boy was once reproved by his father for getting up at night

and playing his violin to the disturbance of the family. He replied: "I cannot help it. It speaks to me." To make music the voice of God to the souls of our pupils is worthy our high endeavor.

Good music is frequently the making of a Sunday school and will give vitality to a service weak in other respects. Poor music, half-heartedly sung, will act as a pall and handicap to a session otherwise strong. To have good music will require a steadfast purpose, a good book, and careful organization. We shall consider the factors in providing good musical results.

1. General matters. (1) *The music committee.*—This committee can render large service in the selection of songbooks, the building up of the Sunday-school orchestra, the discovery and training of voices for solo and other work, the organization of a Sunday-school choir, the management of week-night choir and school rehearsals, the arrangement of orchestral and school concerts, the supervision of orchestral music, and, where another committee does not cover the ground, the arrangement of music for special days. The chorister should be a member of this committee.

(2) *The songbook.*—This is a delicate subject. The selection should be in the hands of a wise committee, which must keep in view the school needs. The ages to be served must be considered. The Primary Department should in most schools be eliminated from consideration, as it is amply cared for in the many primary songbooks. In time we shall have songbooks prepared for each department, which shall include exercises and material applicable only to that department's needs. For the present the book must be chosen for juniors and adults and the departments between. In this must be included a number of songs with rhythm, melody, and good harmony. In some schools, where there are a good proportion of adults who can take several parts, high-grade music can be introduced; and with this support, and especially with orchestral help, this class of music, which will bring the school into touch with the

great composers, will be increasingly appreciated. And there are many such compositions by Handel, Mendelssohn, Gounod, Rubinstein, Haydn, and others more modern, such as Smart, Sullivan, and Dykes, which have melody and majestic swing, which are easily within the grasp of the average school, and, together with some of our best church hymns, should become the life possession of our young people.

The music, however, is but a vehicle for the words. The school must be guarded at this point so that the poetry shall not simply convey the truth but present it in a form that will be worthy of long remembrance. Heaven should be less in view in such poetry than a present Christ and a militant service. Strong sentiment has its place here when headed toward Christian service. There are books on the market which cover much of the ground desired, such as *The Methodist Sunday School Hymnal; Hymns of Worship and Service* (Century Company); *Hymnal for American Youth* (Century Company); *Worship and Song* (Pilgrim Press); and *Gloria* (Barnes).

(3) *The selection of hymns.*—This should be done by the superintendent at home, with the chorister's help, if possible, and as early in the week as practicable. Copies of the selections should be sent to the pianist, the orchestra leader, and the helper who is to arrange the hymn board. Note should be made of the hymns and the frequency with which they are used.

The hymns should be selected with reference to the Sunday's lesson theme. There must be "go" in them as well as strength. They should express praise, prayer, service, consecration. They should make a general appeal, so that none should feel excluded. There must be songs expressing action for the aggressive juniors. The old-time hymns should have a place, and one new or partly new hymn should be attempted each Sunday.

To leave the choice to the school is to produce confusion and spoil any harmonious plan. But the superintendent

will be regardful of the school's taste. With the choicest of the gospel songs, new and old, should go such hymns as "A Mighty Fortress Is Our God," "The Son of God Goes Forth to War," "O Love That Wilt Not Let Me Go," and "We May Not Climb the Heavenly Steeps." The hymns learned in the supplemental work should be sung occasionally. A school hymn composed for the school, especially one expressing the school motto, should have a place in the program occasionally. Or a hymn selected by the school by vote as its school hymn will serve. If there are class hymns chosen from the songbook these may be sung on special Sundays or woven occasionally into the service. New, good songs not in the book may be printed, with consent of the publishers, added to the school selections, and inserted in the schoolbook.

If the lessons are on the life of Christ, the story of the Master in song may be made very effective on some Sunday. The service may include "O Little Town of Bethlehem," "I Heard the Voice of Jesus Say," "Break Thou the Bread of Life," "There Were Ninety and Nine," and "There Is a Green Hill Far Away."

If we are to reveal the inner meaning of the words, there is need of careful, constructive work in the selection of hymns. Professor H. Augustine Smith, in an article in a current periodical, well says:

> How are boys and girls to realize there is high privilege in singing when the superintendents and choristers use hymns as they would burlap or packing material—capital padding for the parts of an ill-arranged service of worship? Every hymn has its own peculiar message. Seek it. Study the text absolutely apart from the music. Hold the words up to the light; look through them and between them and behind them. Look for the *nouns* in "O Love That Wilt Not Let Me Go," or for the *verbs* in "Christian, Dost Thou See Them?" or the *adjectives* in "How Beautiful for Spacious Skies."

2. Practical suggestions. (1) *The Sunday-school orchestra.*—By all means have an orchestra to strengthen

your singing, attract the school, hold your seniors, and utilize your young people. Start it with one instrument, a cornet or violin or cello, or all three. As you can, add clarinet, trombone, bass viol, and other instruments to fill in the parts. If no one in the school plays, pay for a violin, if necessary, or select a pupil and pay for his tuition, with the understanding that his service shall be given to the school free. If the orchestra grows, such expenditure may be returned from an orchestra-concert fund. The orchestra can be added to frequently through advertisement for players and by conference with music teachers. One school added fifteen to its orchestra during a new membership contest by giving additional credits if the new members had orchestral ability. Select the best leader available and require weekly rehearsals. Do not start with difficult pieces. The ordinary hymns properly orchestrated will serve.[1] An occasional solo by violin, cornet, or other instrument may be helpful where the selection is in keeping.

Plan for occasional orchestral concerts with school or other talent. These will be an incentive for regular attendance at rehearsals and will supply a music fund. Several points should be guarded: (*a*) Care should be taken that the orchestra does not become so heavy as to smother the voices. (*b*) The members of the orchestra should be assigned to classes or taught as an orchestra Bible class. (*c*) The orchestra leader should be acquainted with the character of each Sunday's service, so that he can adapt the music to the day. A very different kind of music would be needed for Decision Day than for a patriotic Sunday.

The Sunday-school band is coming somewhat into vogue as a part of the orchestra or as a substitute for it. The

[1] The following compositions are suggested as having been used by Sunday-school orchestras with success: "Coronation March" (Tannhäuser); "Swedish Melody," arranged by J. Hiller; "How Great, O Lord," Sir Julius Benedict; "Evening Hymns," C. T. Steele; "Choral Prelude," D. W. Hyde; "Prayer from 'Nachtlager von Grenada,'" arranged by J. Low; "Meditation," C. T. Steele; "Offertoire in G," J. L. Bottman. *The Methodist Sunday School Hymnal* is issued in an orchestral edition. E. J. Root & Sons (Chicago) publish *Root's Church Orchestra* and *Root's Gems of Sacred Melody* for the use of orchestras.

First Methodist Episcopal Sunday School of Buffalo, New York, has a boys' band of twenty-four pieces. The boys have suits and are under frequent engagement for work outside the school. They meet once a week for rehearsal. They use the *Premier and Surprise Sextet Band Book* (published by J. W. Pepper & Son) and *Best of All Band Book* (Lyon & Healy). In a Pennsylvania Sunday school a band of twenty was organized, each class canvassing its members for players. The church people aided in purchasing instruments. There were officers, a press agent, and a concert which paid for the suits. In two years the band gave twenty public exhibitions, figured in six parades, and furnished regular and special Sunday-school music.

(2) *The chorister.*—The superintendent may have the voice, snap, and ability to take this part. If not, the best man or woman should be chosen—one with whom the superintendent can work harmoniously, one who has the respect of the school, a love for Christ and for music, and who will not turn the service into a singing school. Frequently women make the best precentors. If a teacher of music, so much the better. A good chorister is half the making of good singing. He may not sing well himself, but he can have the ability to get others to sing and a cheery way about him that gets all to join in. It will be helpful if the superintendent and leader can meet for fifteen minutes each week to select songs in harmony with the theme of the service and plan for other musical features of the program. The leader may be trained in the chorister's section of the local Sunday-school union. The Cuyahoga County Sunday School Association has such a chorister's course, with four periods on "Essential Elements in a Service of Worship," "The Place of Music in Sunday-School Worship," "Graded Hymns for the Sunday School," and "A Practical Study of a Service of Worship."

(3) *The pianist.*—This may be the organist. But whoever it is, he or she is a vital factor in the musical prob-

lem of the various departments of the modern Sunday school. The pianist can be a drag or a lift to the whole program. Blessed is the superintendent that has the right one. He should not wait long upon his voiced expression of appreciation, especially if the musician is always on time, submerges his personality, and anticipates his need. But if this is not your pianist, pray for grace and make the best of your limitations. And patience, tact, and encouragement may bring about marked improvement. Magnify the office. Did you ever stop publicly to thank the pianist for some specially good rendering of a piece? A suggestion to make the melody and rhythm marked and to keep abreast or a little ahead of the school may produce results. And it may not be necessary for the pianist in his introduction to play the verse and chorus through, especially where the piece is well known. A few bars may be all that is required. The interlude will keep in view the necessity of starting well on the key. If a school has not an orchestra, the opening prelude, the intermission interlude, and the music of the closing prayer-song following the benediction will fall to the organist or pianist to play alone. The pianist should be furnished with copy of the program so that he can fit the music instantly into the exercises without the embarrassing delay of looking up the piece. The music of the school's order of service should be arranged in portfolio form, so that it will not be necessary to turn over book pages. A good mutual understanding between the superintendent and the pianist should be earnestly cultivated. The careful tuning of organ or piano is not the least essential.

(4) *The Sunday-school choir.*—A Sunday-school choir has a distinct place in the activities of the school in interesting the young people, helping in new songs, and giving variety to the service by chants, special songs, processionals, and recessionals. To organize it will require a leader, a plan, and push. There are always young people in every school who can sing well and who are eager for something of this sort.

A Sunday-school choir may be organized in a variety of ways. The nucleus can be formed as the result of a general invitation, the ages being fixed in the invitation. A representative in each class of right age may be appointed to work up membership. Or the chorister can select the best voices as he knows or discovers them and personally invite them for the choir. A glee club may be formed which will include in its singing other than Sunday-school music but with the agreement that the club will take a regular part in the Sunday-school session. A club name, motto, colors, and song will promote organization spirit. Stories of composers and compositions and music and musical values may be given special study in such a club or in the choir.

A Sunday-school chorus class may be formed of those who will agree to sing, organized as other classes, with the teacher, the chorister, or one who understands music. If there is a good leader, a boy choir can be organized in some schools. In the country the singers may remain after the school for fifteen minutes' rehearsal and for the selection of songs for the following Sunday. They should be given the opportunity of a special song in the school service. A week-evening rehearsal will be helpful and will promote the social life of the young people. The Sunday-school choir should be given some part in the morning church service. This choir may be vested. One pastor used such a choir once a month in singing certain songs as a part of a song sermon. In the Bethany Church of Philadelphia there are four large choirs from the Sunday school which take part in turn. An entertainment of the choir should be planned for, possibly in conjunction with the school orchestra. Scriptural or other cantatas may be rendered. The proceeds may be used for new music.

Care should be taken that the choir singing in the school shall be subordinated to the general school singing, an assistant to such singing, and not a substitute for it in any way that will discourage the best results.

(5) *Learning new music.*—The strain of introducing new

music frequently wears on both superintendent and school. How can this necessity be made a pleasure and the school time conserved? Some schools use for this the ten or fifteen minutes before or after the session, those present gathering about the organ at the front. Or a week-evening special rehearsal of the school is suggested, with a few interesting items, social, or literary program in addition to the singing. A printed invitation in attractive form to such a gathering will give it special emphasis. An evening in the fall of the year is preferable. The rehearsal should include pieces fitting for opening and closing, chants, and responses.

A song that does not go well after genuine trial should not be forced. In taking up a new song in the session it is well to have the words first read once or twice to grasp the pronunciation and meaning. Then the melody may be played several times and with the violin, if one is obtainable. Then have all sing with full confidence. Or the choir or some class that had given it previous rehearsal may sing one verse, and the school the next, and so alternately, all coming in on the last verse. The song may be sung as a special piece in the fore part of the session by the choir or by a particular group and taken up by the school subsequently. Or it may be sung as a solo first. The church choir may be induced to stay over for fifteen minutes once a month to assist in new songs.

One new song taken up each Sunday will be enough for the ordinary school. New songs not in the book may, with the publisher's consent, be stenciled on muslin or on hymn banners, and placed in view of all for rehearsal; or they may be typewritten and used in stereopticon slides. Do not practice new music during the opening devotional service.

(6) *Hymns and their authors.*—Our interest in a song is greatly enhanced if we know the author. There is an interesting story attached to nearly every hymn that has won its way to the human heart. Our pupils should know

these stories. The words will mean more to them and the singing will be heartier. The great song writers—Mendelssohn, Schubert, and others—will become the friends of the school as the story of their struggles and successes is told. The superintendent or chorister can, before the singing of the hymn, tell its story, or some member of the choir or school can be asked to do it. Material may be found in *Story of the Hymns and Tunes*, by H. Butterworth and T. Brown. The *Hymnal for American Youth*, by Professor H. Augustine Smith (Century Company), has interesting facts as to dates of hymns, authors, etc. Especially are these impressive hymns if sung, after the story is told, as solos by the singers who have good voices and are in sympathy with the sentiment of the songs. Play up great men. John Hay and McKinley wrote hymns. Former President Wilson was one of the editors of a famous hymnbook. Whittier, Bryant, Holmes, Longfellow, Lowell—all were hymn writers. Many blind, deaf, and invalids wrote religious hymns and music, such as Milton, Beethoven, Havergal, Crosby, Henry Smart, and Matheson.

Fanny Crosby's hymns might be used on a special song Sunday in connection with the story of her life.

(7) *How to get all to sing.*—How do the great leaders of song manage it? By seeing first that the music or the words are in the hands of all. If a new song, it is tried first by the piano, then by a soloist or quartet, then by all. Then the men sing, then the women, now one section or department under sectional or departmental song leaders, now another, in pleasant rivalry, until the man who lost his voice forty years ago is tuning it afresh for the eternal choir, and the spirit of the song has swept every one along. And the leader does not scold. He straightens up the "bruised reeds" by his kindly encouragement. And he selects pieces the melody and words of which cling to the memory perforce. First, then, see that everyone has a book, not the words only of a song. This will often make the difference between a half-hearted and a full response. Then, the super-

intendent, even if he cannot sing a note, should keep his mouth moving for the sake of example. Frequently read the words of a verse or a song before singing. Sometimes the words will need explanation to make them count for anything. "Here I'll raise my Ebenezer." What is an Ebenezer? What is a "mercy seat"?

The "stay" in some pieces is as important for proper expression of words and music as is the "go" in other pieces. Avoid pieces pitched too high or too low, for the song may get suspended in the sky or be buried in the pit. The danger to the voice must be considered as well as the result in song. Shouting is not singing; it strains the voice. Tone quality rather than noise should be the goal. See that there is good air. Then encourage the pupils to sit straight and breathe deeply, so that the tones will be produced from the chest, and not the throat. Have the hymn numbers on the hymn board or blackboard and well in sight. Humming and whistling for variety is viewed with mixed favor. At the best it seems doubtful. Ascertain the school's favorites by distributing slips for song numbers for future use. The result may be surprising to the superintendent but will be suggestive in selecting songs that go. Give the boys a chance in the selection.

In creating interest use parts of the school against others —boys against girls, sometimes a class, or the teachers, the women, or the men, the women and girls singing the verse, and the men and boys on the chorus, or reverse, or all joining in the chorus. Or a department may sing a verse, and all the chorus. There are some songs that lend themselves to antiphonal singing. An orchestra and a piano are, of course, helpful accessions in good singing. Much will depend, however, on the personality of the leader and his steady persistence at the task until all shall seek to reach with him the school goal. Special class and school rehearsals will be valuable, and the teachers' coöperation will count for much, both on Sunday and in making much of Sunday-school songs at class gatherings.

The use of illustrated hymns on slides with the stereopticon is coming into use as a way of enlisting interest and deepening the impression. Without the slide there will be great gain if the leader can picture the meaning of the verse to be sung or ask a swift question that will let the pupil give the picture in the song. For instance, "Nearer, My God, to Thee" suggests pictures on the life of Jacob. A medley of old hymns, a verse of each following a chord, will arouse interest.

It is important to interpret a hymn aright in the speed with which it is sung. "There's a Wideness in God's Mercy" and "In the Cross of Christ I Glory" are usually sung too fast. "Nearer, My God, to Thee," "Rejoice, Ye Pure in Heart," and "Onward, Christian Soldiers" are invariably sung too slow. Expression, variety, the play of light and shade, fast and slow, loud and soft, all are essential to good singing.

(8) *Community chorus work.*—In recent years there has been a distinct development of Sunday-school chorus work in the form of the convention chorus, competitive Sunday-school junior choirs, great festival choruses, or what is known as the community chorus, in which the Sunday-school members take part with other community elements.

(*a*) *Junior Sunday-school choirs.*—These may be for the Junior Department alone or may be divided into three groups—a choir of boys eight to twelve, the girls from eight to twelve, and the girls from thirteen to sixteen or even older.

(*b*) *Convention choruses.*—These are usually made up of Sunday-school and church members of the entertaining city and are led by a local chorus leader or, more probably, by the convention chorus leader. Where that leader is a man well abreast of the technique of his profession, the convention, with its institute for Sunday-school choristers, becomes of great value as a training school for all related to the music problem in the local school. Where competent leaders are in charge of the convention music, the Sunday

school can well afford to pay the expenses of its choristers to attend the convention. Particularly is this true when the features of pageantry and music are intimately combined, as at the World's Sunday School Convention in Tokyo in 1920. The impressions of that convention, in which a chorus of eight hundred Japanese and missionaries sang those great productions "Unfold, Ye Portals Everlasting," "Send Out Thy Light," "The Largo," and "The Hallelujah Chorus," will not soon be forgotten by those present. When in the four pageants the music of such hymns as "Just as I Am, Without One Plea" and "In the Cross of Christ I Glory" was woven into the scenes depicting the progress of the Sunday school and of Christianity, the effect was remarkable.

(*c*) *Competitive Sunday-school singing.*—This takes the form of a convocation of the Sunday schools of a locality in some large building under their respective song leaders. Judges are selected, and the decisions made upon the basis of accepted points. In one such gathering eight schools were involved. They sang in competition one Sunday-school song selected by the committee and one of their own choosing. The successful school was awarded a banner, to be theirs if maintained in three successive contests.

In another locality in order to stimulate the learning of new music a contest was arranged between the schools. Ten new songs were in the competition, and thirty days, or four Sundays, were allowed for rehearsals. The result was so even that decision was very difficult.

(*d*) *Sunday-school song festivals.*—These have been promoted for years in England, the chorus reaching as high as five thousand voices in a great festival in the Crystal Palace of London. The Chicago annual Sunday-school music festival has three thousand voices; and in Brooklyn, Washington, Cleveland, and other cities the chorus has numbered as many as two thousand five hundred. The productions are of high quality, and the results in improvement of singing in the individual schools are marked.

(*e*) *Community choruses.*—The organization and leadership of community-music activities have made marked progress in the last ten years. In these plans the church, the Sunday school, the public school, and other community units have united for patriotic singing, for the production of standard oratorios and for carol singing in the community square or park on Christmas Eve. Information concerning the organization and direction of music in communities, industries, neighborhood, and rural districts can be found in a pioneer book on these lines: *Music for Everybody*, by Marshall Bartholomew and Robert Lawrence (The Abingdon Press).

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Topics for Special Study

1. The paid orchestra in the Sunday school.
2. Coöperative community music.

Topics for Class Discussion

1. What is the value of music in the Sunday school?
2. What class of songs should be encouraged in Sunday-school music?
3. How much emphasis should be placed upon the character of the words?
4. What should the superintendent keep in view in the selection of his music?
5. What should be the object in selection of the closing hymn?
6. How can a Sunday-school choir be helpful?
7. Suggest some plans of getting all to sing.
8. How can the Sunday school be helped by community chorus competitions?
9. How can it help in improving community musical ideals?

CHAPTER XII

THE SUPERINTENDENT AND HIS TEACHERS

THE teacher is the compelling force in Sunday-school work. The superintendent may "general" the campaign, but it is the teacher who fights the battle, coming out of the hand-to-hand conflict many a Sunday disheartened, baffled, often with aching head and aching heart. The teacher should receive high honor in the day of victory.

The superintendent has no more important work than the selection and training of his teachers. On the quality of their work his campaign succeeds or fails. The writer is well aware of the futility of expecting impossible ideals in a teacher. He knows that with many superintendents and in many places it is not a question of selection but of getting anybody to do the work. But he is sure that, with God's help and with patience and plan, many of the problems connected with building in and building up teachers in the work will be solved and excellent results achieved.

The plan of the paid teaching force has its defenders, and this plan is employed in several New York schools. Where a teacher is making that a life employment, as may be the case with some special workers and in certain mission districts, there is no good argument against the plan; but for best results and of necessity we must chiefly depend on volunteer teachers.

1. Recruiting a teaching force. (1) *Essential qualities in a teacher.*—A few basic qualities must be looked for in a teacher:

(*a*) *Christian character.*—It takes character to make character. Former Governor Hughes said to a gathering of Sunday-school workers, "It is what the boy and girl feel exists in the manhood of the teacher that makes an im-

pression upon the life." Every teacher may be a guidepost pointing to Christ. The vital question of the teacher's example should be settled upon this basis. The Christian character of a teacher may not be matured, but in every case Christ should be its life motive.

(*b*) *Love for the pupil.*—The teacher must be a friend if he would be a helper to the pupil's life. He must enter into the pupil's life interests, troubles, temptations, in a very real way. One cannot do this without a real love for children and young people.

(*c*) *Love for the Book.*—The more knowledge of it the better, but love for it must be there.

These three qualities, then, we should look for: love for Christ, for the pupil, for the Book; and then set ourselves to the task of cultivating these to full strength. Add to these every other good quality we can, of education, of personality, and of general fitness.

(2) *Enlisting teachers.*—Ralph Wells, one of the great Sunday-school leaders of the recent past, was asked how to get Sunday-school teachers. He replied, "Train them." And right well did he succeed over a long and successful Sunday-school career by this means.

The field for new teachers is the training class, the Bible classes, the Home Department, new and old members of the church, and day-school teachers.

The superintendent should have several lists, one composed of those who are ready, one for near prospective teachers, and another for those remote. From time to time he should place new names on these several lists and recruit from them. He should not go about the business in a spirit of pessimism. A pastor in a local paper berated the absent teachers for their lack of interest and in the next paragraph made an appeal for new teachers. He had discounted his proposition. People avoid sinking ships. A quiet personal word with those teachers in turn would have produced different results. Let people feel that the Sunday school is the greatest institution in the world, exalt the privileges

of the teacher in the school, speak of the good times you have. An occasional public appeal in the spirit of optimism is all right, but the quiet hunt for teachers is more effective than frantic appeals and scoldings from pulpit or platform.

The following methods have been found helpful:

(*a*) Start young people at fifteen or sixteen in teacher-training classes. They are willing to teach if they think they know how. Your own young people may be made your best and most faithful teachers.

(*b*) Start young people in the Primary or Junior Department doing assistant or supplemental work until accustomed to service.

(*c*) Get from Bible classes, of those over sixteen years of age, lists of young people best fitted. See these persons individually and win their consent for present or later service. Enlist them in training courses.

(*d*) Go carefully over the church list with the pastor and send a compelling letter to the names selected, suggesting regular or occasional service, inclosing a card or blank for reply. This call to service suggests several ways in which coöperation may be given, such as a regular teacher, a substitute teacher, a Home Department visitor. Endeavor to recruit day-school teachers.

(*e*) Do not scare people by asking them at the beginning to take a class permanently. Ask them to do so for a Sunday or for once a month. Encourage them and lead them along until they have some confidence.

(*f*) If necessary suggest to a teacherless class that the members choose a teacher, with the consent of pastor and superintendent, and then call upon that person in a body, presenting their request.

(*g*) Suggest to those who will teach regularly that their service is for one year. This will give opportunity for testing their ability in special classes and will enable a change at the end of the year if necessary without friction or rupture.

(*h*) Do not take "no" for an answer from those who should teach. Tell them it is Christ's work and suggest, "Whatsoever he saith unto you, do it." A letter from the superintendent during the week, inclosing some helpful leaflet, may produce decision.

(3) *Substitute teachers.*—This list should be made up of those who are prepared to serve regularly or at stated times. They should be given the opportunity to select their dates and departments, and to express their preference for either boys or girls.

The substitute teachers may be elected and recognized as a part of the teaching force, their names being printed with the school list. They should be invited to all teachers' functions. In some schools where the substitute list is printed teachers arrange with those on such a list for their own substitutes.

An assistant teacher is sometimes appointed for each class, which solves the question for that class.

Some Bible classes agree to furnish one or two substitutes for each Sunday, a member not to be called upon oftener than once a month. Appoint in each young people's and adult Bible class a "scout" to furnish one or more names of probable teachers and to win their consent for once a month service.

An advance-lesson class is sometimes used for substitute purposes, the lesson being studied by the class a week in advance.

Teachers should be urged to notify the superintendent or other designated officer of absence on an absence card furnished to all teachers for their use or to provide a substitute. Many do not or cannot do this, and at the last moment arrangements have to be made to fill the vacancy, this making it necessary to provide in advance some substitutes who may or may not be called upon.

The superintendent should take special pains to thank substitutes for their service. Out of the substitute list will come in time many regular teachers.

The graded lessons make it necessary for every teacher to arrange definitely for a substitute because of the variety of the lessons or to have department substitutes prepared for each graded lesson taught in the department.

The substitute is entitled to notification of the date and department of service. They should be in readiness at a given point or should report direct to the proper department officer.

(4) *The teacher appointed and installed.*—The new teacher should be installed at a public service. The installation may include any officers of the school as well. The presentation of a formal commission of service, duly signed by pastor or superintendent, will add dignity to the service and to the worker's office. Forms of installation for officers and teachers may be found in *The Methodist Sunday School Hymnal.* The Pilgrim Congregational Sunday School, of Dorchester, Massachusetts; the Marion Lawrance Sunday School of Toledo, Ohio; and the First Methodist Episcopal Sunday School of Los Angeles have installation forms. The installation service should include an address by the pastor and an officers' and teachers' covenant, or a charge to the teachers of each department (where the installation is an annual affair, covering all teachers old and new), and a response. In the North Avenue Presbyterian Sunday School of Atlanta, Georgia, the covenant taken by the teachers and, indeed, signed by them, reads:

In consideration of the high calling of a teacher in the Sunday school I make the following covenant in entering upon my work: I will do my work to the best of my ability. I will try to improve it constantly. I will attend regularly and promptly the sessions of the school and of the workers' study club. The supreme aim of my teaching is to lead the pupils to know my Lord and Saviour; and to this end I consecrate my talents, depending on him for strength and wisdom.

(5) *The teacher welcomed.* — Following election the teacher should receive a letter signed by the superintendent

and secretary, welcoming him to the fellowship of service, with full instructions as to meetings, rules, marking system, the school's objectives, and especially its spiritual goal, and inviting to earnest coöperation. Some schools issue this in the form of a manual covering suggestions as to class management, timeliness, prayer, preparation, and records. This can be done in typewritten form to save expense. It is used also for substitute teachers. A list of the pupils and their addresses should be furnished.

2. The superintendent's relations to his teachers. (1) *Attaching and helping the teacher.*—As suggested before, the teachers are the superintendent's file leaders. He must work upon the pupils through them. He must therefore enter into their lives, draw them to himself and to Christ by every possible means, and help them to become better workmen. This he may do in a multitude of ways.

(*a*) He may recognize the teacher's birthday by a personal letter, which shall include a word of hearty appreciation of the teacher's service and may be accompanied by some helpful book or booklet.

(*b*) A birthday prayer list of the teachers may be printed and corrected annually, the birthdays arranged by months, and the teachers requested to pray for each other and especially for the officers as their birthdays occur. This kindly remembrance in prayer and congratulation is a stimulus that inspires to high faithfulness.

(*c*) Leaflets and clippings or reprints bearing on the teacher's work and spiritual life may be distributed or personally inclosed as they may fit the case, such leaflets as "My Class for Jesus," "Little Parishes of Eight," "How to Prepare a Lesson for Teaching." This investment pays big dividends.

(*d*) Supply best possible teaching helps for the teachers, the denominational teachers' journal, of course, and another if possible. Sometimes suggest a good periodical, such as *The Church School*, to subscribe for.

(*e*) Sit down with a new or troubled teacher and sug-

gest plans of lesson presentation and of getting the pupils at work with manual or geography work. See in the next chapter "Plans for the Lesson Period" and the manual-work section of Chapter VIII.

(*f*) Secure a small teacher's library and see that someone is appointed to supply lists of books and to keep the books in circulation among the teachers and officers. Helpful books in the public library may be mentioned.

(*g*) Gather up items of encouragement concerning the teachers' work from parents and pupils, and write or tell these to the teachers. Such a word gives wings to the teachers in their service. Home items that may give the teacher a new understanding of the pupil will be appreciated by the teacher.

(*h*) The sick teacher visited or inquired about, the flowers sent, the teacher helped by the superintendent to a business position, are among the ministrations that cement the personal relationship between superintendent and teacher.

(*i*) Encourage by suggesting examples of great men who have been helped by the faithfulness of a Sunday-school teacher.

(*j*) Strengthen the personal bond with the teacher by sending a souvenir postal at Easter, New Year's Day, or when traveling.

(*k*) Suggest attendance and, in some instances, pay the expense of attendance of teachers at any local union training class, a summer training school, or to the institute of the local school, as suggested in Chapter XIII.

See that the assistant superintendent or some experienced teacher is given special oversight of a new or weak teacher, to encourage by practical help until the teacher is well started in effective work.

Above all, make the teachers feel that the superintendent stands back of them in their work, has their success and welfare constantly upon his heart, and appreciates their faithful service.

(2) *The teacher's social life.*—This should be adequately planned for through the social committee of the school. It may include:

(*a*) *A monthly supper* at homes or at the school on the lines of a workers' conference, to be followed by discussion of topics of class or school interest previously assigned to individuals or taken up in round-table form.

(*b*) *The department teachers' supper or social,* where games and program, with refreshments, may be enjoyed and a few topics of department interest considered informally. These socials may be spread over the year, say, the primary children at Eastertime, the juniors in May, the intermediates at a patriotic affair, etc.

(*c*) *The annual social or banquet,* which should be an important affair, to be held either at the superintendent's home or at the school. This may be made as elaborate as desired, extending to decorations in school colors, printed programs, toasts on Sunday-school topics, and one or two special after-dinner addresses.

Other opportunities of acquaintance and fellowship will be found in the summer outing of teachers and at the semi-social business and lesson-study gatherings.

The cohesion of the teaching force makes for power. These gatherings promote such a result if their tone is kept purposely informal.

(3) *The teacher's spiritual life.*—How can the superintendent aid this? By his daily prayer for his teachers; by a teachers' prayer league, in which they engage to pray daily for the class, for the other workers and school members, and for a larger impowerment for personal service; through the teachers' prayer gathering just prior to the session; through the monthly prayer gatherings of teachers after school or at some convenient time, especially to pray for the spiritual preparation and vision and to discuss the spiritual work of the school; through distribution to the teacher of helpful leaflets, clippings, and books on spiritual equipment; and, last but not least, by the superintendent's

own vision and the atmosphere and spirit of his own life. "Is that Jesus over there?" was asked the teacher by a child in the Beginners' Department concerning one of the school superintendents whose glowing face showed that he talked much with God.

(4) *Winning the coöperation of teachers.*—Many a teacher, busy week-day and Sunday with his own problems, loses sight of the necessity of attention to details that are of first importance to the superintendent and in school results. It has been found very helpful for the superintendent to distribute circular letters to his teachers bearing on such points as prompt attendance, class facing the desk, the teachers' meeting, notification as to absence, visitation of homes of absentees, singing heartily, use of the Bible, maintenance of order, and coöperation on the part of the pupils in the service of worship.

Invite teachers to a full and frank conference, giving one half of the hour to those problems of the teacher which can be helped by the superintendent, and the other half hour to those problems of the superintendent which can be solved by the teachers' aid.

After the summer vacation invite officers and teachers to a "council fire," where the summer's experience can be told, and suggestions gleaned which may stimulate to a larger service on the part of all.

Encourage teachers to frank criticism and helpful suggestion through a "question box" or otherwise. Make acknowledgment of those ideas which are especially helpful and pertinent.

(5) *Teachers who are problems.*—(*a*) *The resigning teacher.*—You know him. If his case has become chronic, have someone in readiness and shock him by accepting his resignation. Doubtless he will then decline to resign, and the trouble will be effectually cured.

(*b*) *The discouraged teacher.*—Suggest a class social at his or her home, serving gingerbread, apples, and nuts, and playing games, without talking religion on that special oc-

casion. Or perhaps it is a class coöperative scheme that is needed to get all happily at work in the class. Or the "key" boy needs to be set at work to do something with pencil and paper which will win him over. One such discouraged teacher in the writer's school, who twice felt that he must resign, held on and saw three of his seventeen-year-old boys come to Christ. That man is now a successful Sunday-school superintendent.

(*c*) *The irregular teacher.*—The counterpart is the dwindling class. It is this teacher who makes the superintendent's hair grow gray before its time. In some cases irregularity occurs through thoughtlessness as to the consequences upon pupils and school. It may be cured by the superintendent if taken hold of promptly. An immediate visit or letter asking if the teacher is ill and explaining how the class and superintendent missed the teacher, and that the class does not like substitutes will frequently remedy things. The superintendent may suggest a call upon the teacher by the class, or that the class write her in turn on successive days of the week. Milford W. Foshay tells of a discouraged superintendent who appeared at the teachers' meeting with six wooden dolls. He explained that some of the teachers, from their absence without notification, evidently expected that he could manufacture teachers for the occasion. He had grown desperate and had finally manufactured the dolls, which he proposed to place in the chairs of absent teachers the next Sunday as the best he could do. As the result of this object lesson the difficulty was cured. Sometimes resolutions by the teachers will bring the matter officially before the offending teachers. The superintendent should be given full authority to fill the place of any teacher absenting himself a certain number of Sundays without excuse. The best plan, when the case is such that the class is suffering, is to place the teacher upon the reserve or substitute list, fill the vacancy, and advise the teacher accordingly. The class must have first consideration. Sometimes the signing by all teachers of a pledge or

covenant may reach the offender. This may include (1) never to be absent unless a substitute is arranged for, or the superintendent notified; (2) to read one book yearly on the work of the teacher; (3) to spend ten minutes daily in prayer, that prayer to include the class, the school, and the Kingdom.

(*d*) *The poor teacher.*—This may be the superintendent's fault. He has made a misjudgment. Sometimes the superintendent can improve the teacher by a good talk, by suggestions as to method, by placing the right book in his hand. It may be a case of misfit in that particular class, or that the class is too large, or a misplacing of the class, or such a week-day pressure that there is no time for study. But if the case does not yield to treatment, and the teacher has absolutely no grip, suggest a change to a Bible class or to some place of service other than as a teacher. One superintendent helped his knowledge of such teachers by a questionnaire asking the teachers' plan and method on a number of subjects covering records, absentees, lesson objectives, lesson methods (whether lecture, discussion, question and answers, or recitation), assignment of work to pupils, manual work, prayer in class, and activities of the class.

(*e*) *The insubordinate teacher.*—That is a case for patient, kindly explanation and conference. If the teacher is approached in this spirit, rarely will it be necessary to go to extremes in such a case. The writer has had only one such case in twenty-five years. It was cured by a call of the superintendent. That teacher is now an earnest friend.

(*f*) *The teacher with a hobby.*—Broaden the viewpoint by suggesting helpful books and by a tactful talk, not running down the hobby but furnishing some new objectives.

(*g*) *The slighted teacher.*—You have had such. When you discover the case heal it with a word of explanation before the breach widens. A large nature can afford to conciliate even where there was no intention of overlooking or hurting.

(*h*) *The late teacher.*—A kindly, tactful talk suggesting the great help early attendance would be to you and to the class will help in most cases.

(*i*) *The flippant teacher.*—Cure this fault by seeing that the teacher is present at a workers' conference in which the discussion subject is "How to encourage my pupils to be reverent." Have a personal talk with the teacher over the Christian decision of each member of the class and then let the teacher and superintendent pray for greater earnestness in the work of soul winning.

(6) *Testing the teacher's work.*—The class work may be tested by the review questions, the written review work, interest during the lesson, the superintendent himself substituting in the class, the teacher's preparation for the workers' conference, or the questionnaire suggested on page 192.

The monthly teacher's report of class conditions, home calls, conversions, and other facts will, in addition to his own observation, enable the superintendent to keep reasonably informed.

3. Honoring the school's helpers. (1) *Honorary workers' list.*—Recognition of long service in the school should be made by suitable certificate and by enrollment on an honor roll. This will be prized by teachers and is an encouragement to faithful service.

(2) *A veterans' class.*—One school had a "veterans' class," consisting of former teachers who for different reasons were out of active service. The social life of the class was maintained at a fine point. The class became a help to the superintendent, who promoted to it some of the maimed, the halt, and the blind of his teaching staff.

(3) *"In memoriam."*—The memory of teachers who have graduated to the eternal service should be treasured in an "in memoriam" list, which should be kept displayed. If the names of those who labor are inscribed on the hands of our King, we should not be forgetful of their loving and faithful toil.

Bibliography

Sunday School Success, Wells.

Topic for Special Study

The advisability of a paid teaching force.

Topics for Class Discussion

1. What outstanding qualities should a Sunday-school teacher possess?
2. What natural sources of teacher supply are there?
3. Where must we look most largely for our future teacher supply?
4. Which class of teachers are best for effective work: the trained young people of the school or older teachers gathered where possible?
5. Suggest several plans for solution of the substitute problem.
6. What is the superintendent's duty with reference to his teachers?
7. In what ways can he be most helpful to them?

CHAPTER XIII

THE WORKERS' CONFERENCE

This gathering is known also as the "workers' council" and "workers' meeting." It was formerly known as the "teachers' meeting"; but this name has been superseded, as both teachers and officers are included in the workers' conference.

There are five objectives in such gatherings: (*a*) the school business items; (*b*) the problems of school management; (*c*) the teacher's class problems; (*d*) methods, rather than material, of teaching the lesson; (*e*) normal material and drill to aid the teacher's personal equipment. A superintendent cannot well omit a meeting having such important objects. The meeting is vital to the school's largest success. It is essential to the teacher's help and training. It gives power and point to the Sunday lesson session. It is the superintendent's close-range contact with his teachers. It promotes the social life.

Where the uniform lessons are still in use, an important function of the meeting will be the consideration of the lesson for the following Sunday. This is treated in detail below. It should not be supposed, however, that the lack of a uniform lesson makes this meeting unnecessary, much less impossible. Its most important functions still remain, as may be realized from a consideration of the objectives named.

The principal thing is to agree upon the necessity of a meeting with such a program of work. The details must be worked out according to local conditions, with such help as comes from the experience of other schools, and with all the push, patience, and energy the superintendent can muster.

1. How to promote the conference. Make up your mind that the workers' conference is absolutely essential, that it will become a regular feature of the school work. Call your officers and teachers into conference. Get them to desire it by the attractiveness of the plans presented and to enroll in writing for its regular support. If there should be special opposition, get approval to a plan to undertake it for three months on trial.

Invite young people of the school who should have the benefit of this meeting as a stimulus toward future work. Ask all class presidents to attend the conference. Enlist the teacher who feels he does not need it for himself in the interest of helping others. Encourage the new teacher by giving him a part he can easily take without disadvantage. Strive for a 100-per-cent attendance, including officers. Make the meeting so interesting that no one can afford to stay away. Have a printed or typewritten schedule of meetings distributed, showing special weekly or monthly topics and speakers. Just before the meeting send to irregular attendants word of the meeting, topic, and a special word of invitation. Get the department superintendents interested through a competitive plan, announcing for a time the attendance by departments and relative percentage.

2. Conditions of success. No one plan can be suggested which will meet the conditions of all schools. Workers' conferences have been attempted in many places and have failed sometimes for want of plan, sometimes for lack of push. They have been a success in others through push and the combination of features that have made them steadily attractive. They will not run themselves excepting downhill. The social feature has entered helpfully into many of the successful plans.

3. Character of the conferences. The workers' conference may be a weekly, a monthly, or a quarterly affair, depending on conditions and the objectives to be gained.

(1) *The weekly workers' conference.*—A weekly meeting is to be preferred. It should be held at the church if pos-

sible or at some other suitable place. From an hour to an hour and a quarter should be given to it. A favorite plan, combining social and other features, is for the workers to gather at the church or a home at six or six-fifteen for supper arranged by the hostess or a committee, and toward which each one contributes from ten to twenty-five cents, according to cost. If the gathering is at the church, and before the prayer meeting, the supper is disposed of, and the meeting called to order at six-forty-five or seven o'clock. An hour is then given to business items, teachers' and school problems, and the lesson. If the conference is not hurried on account of the prayer meeting, a fuller program is possible, including a normal drill or brief papers by teachers, or a chapter or review of a book in the teachers' library. Or the meeting, if held at a home or the church, may be concluded with a social time, the officers in turn providing light refreshments. The lesson study period of the weekly conference may be adapted to the International Group Lessons as well as to the Uniform Lessons. When the study period is reached, under the plan of the same graded lesson for the whole department, the departmental teachers are separately grouped for this lesson.

In some of our best schools the weekly conference takes on the form of an institute. These plans will be illustrated later.

(2) *The monthly workers' conference.*—From the lesson standpoint this resolves itself into a preview of a month's lessons for either the uniform or the group lessons. That preview may be given by four different teachers, representing different departments, or by one person, who briefly emphasizes the teaching points in the four lessons with reference to the needs of teachers of different ages.

From the standpoint of business, teachers' and school problems, and the training of teachers the monthly conference will include many of the features of the weekly conference. Examples of these will be given below.

Where the lesson is not featured, the monthly conference

may take on one of two forms: entirely separate conferences of departmental officers and teachers, in which purely departmental questions will be considered; or a gathering of all the workers for supper, the consideration of school questions, the presentation of some educational topic of general interest, and then the separation into groups for consideration of problems peculiar to the departmental worker.

One school that met in a monthly departmental conference divided the evenings into four parts: (*a*) old business; (*b*) new business; (*c*) pupil study; teaching methods; how best to apply to the pupils' needs the outstanding points in the departmental lessons for the succeeding month; (*d*) social half hour.

Following the suggestion of the Philadelphia Sunday School Association the schools of that city, in a campaign for "better schools," adopted a program of topic discussions and forward steps at monthly workers' meetings for ten months. The outline was: September—supper, vacation experiences; topic, "Three Advance Steps for Our School This Year." October—at home of superintendent; "The Value of the Community Training School and How to Enroll Members From Your School." November—"The Preparation of a Lesson for Teaching" by two teachers. December—"How to Guide Each Pupil to Christian Decision and Into Church Membership." January—"New Equipment Needed and How to Get It." February—"The Young People's Work in Our School and Church." March—"Training in Worship." April—"Training in Giving." May—"Organizing the Missionary Program of the School." June—"How I May Know Whether My Teaching Is Effective."

(3) *The quarterly workers' conference.*—This conference eliminates the lesson and often the training or educational features. It becomes a gathering of all the officers and teachers, including supper and social features, reports of the general and departmental officers and committees, a

consideration of some outstanding school needs and problems, and forward-looking plans and programs for the entire school. Some of these features will be considered in a later paragraph.

4. Some successful plans. A plan carried out by Dr. Don Kinney at Newton, Kansas, included a weekly gathering at the home and an hour's program covering fifteen minutes for a book review of new books in their teachers' library, a ten-minute drill, twenty minutes devoted to lesson points and discussion, and fifteen minutes to business and social items. The Methodist Sunday School at Opelika, Alabama, has for a long time maintained a weekly council with an advertised program, including two or three live topics on management and teachers' problems, and the lesson topic.

The plan in operation at the First Baptist Sunday School of Los Angeles provides for a Friday-evening institute from October to June. This plan provides for the grouping of all special study classes, business meetings of various church organizations, and general committee meetings on this one evening. The time schedule is: 6:15 P. M., supper; 7:30, general assembly; 8:00, first class period; 8:40, second class period; 9:20, adjournment. During the supper the business is transacted. The assembly includes stereopticon lectures, dramatic missionary tableaux, class demonstrations, musical recitals by the church choir or Sunday-school orchestra, and special addresses. In the first study period six classes convene, and four in the second. There are classes in teacher training, College Bible Class, Church Membership Class, Woman's Society Study Class, Men's Brotherhood Mission Study Class, and Spanish-language study classes. In addition a special teachers' preparation class is held for three months from October to December, covering generally the topics: "Our Teaching Force: Its Relation to the Church, School, and People"; "Our School Plan: How We Are Organized for School Administration"; "The Educational Plan of Our Church"; "Department and

Class: How the Students Are Divided, Graded, and Organized"; "The Teacher's Personal Prayer Life"; "The Teacher as a Person"; "The Teacher's Personal Preparation."

The First Methodist Episcopal Sunday School of Pasadena, California, put over a midsummer school and Sunday-school program attended by nearly one hundred officers and teachers. The plan included a supper at six-fifteen and a one-hour program, including instructional methods, departmental problems, coöperation of all church and Sunday-school societies, inspirational talks, educational libraries and literature, teacher training, and Rally Day planning.

At the Foundry Church Sunday School, Washington, D. C., the program of the weekly institute included supper at 5:30 P. M.; classes, 6:10 to 6:50; Bible study and devotional, 8:00 to 8:45. The classes studied (1) church history; (2) Bible; (3) child study; (4) organization and administration of the church school; (5) how to teach religion; (6) training of the devotional life; (7) a Methodist church and its work.

The monthly meeting of the First Christian Sunday School of Council Bluffs, Iowa, provided for supper, brief reports of officers, some one educational feature, and the discussion of new plans. Another school began with supper at six-fifteen, then twenty minutes of business, followed by a course on principles and methods of religious education, then the prayer meeting. Still another school, after the usual preliminaries, separated into four divisions—Officers, Children's, Young People's, and Adult—each division considering problems peculiar to itself. The Children's Division workers, for instance, considered principles and methods, types of worship; the Young People's Division the four-fold life and the organized class.

In my own school the plan is that of monthly departmental and quarterly conferences. Our plans have included many varieties of the programs outlined above, including the workers' institute, covering two terms providing for

three periods—devotional, and educational or Bible period of interest to all, and a departmental period, with appropriate textbooks.

5. Special items in the workers' conference. Some of the items making up the workers' conference, whether weekly, monthly, or quarterly, we will especially emphasize.

(1) *Teacher training.*—The time is not far distant, we trust, when it will be required of every worker that he shall, before taking up the work of the Sunday school, prepare himself through the study of courses in the Bible, in the principles of religious education, and in Sunday-school methods, either in a class conducted during the Sunday-school hour, in a week-night meeting, or by a correspondence-study course. For the present, however, we have many teachers who are not so trained and who must be helped to a greater efficiency through drills in the weekly workers' meeting or in some other form of week-night meeting. Full reference to the standard courses and specialization material has been made in other chapters. Selections from this course of those parts most helpful to the workers must be made for the workers' conference—that is, where the workers are not taking the complete course.

For the conduct of such a class the teachers should be supplied with the texts used, the purchase being made either by the individuals or by the school. Where the study is required before one may take up the work of teaching, it would not be amiss for the school to bear at least a part of the expense of the course.

(2) *The "problem" feature of the meeting.*—Problems may be selected weekly by the superintendent or by the program committee. Two for each meeting should be sufficient—one a teacher's problem and one a school problem. These may be assigned previously, presented briefly, and then discussed by all. Sometimes a round-table leaflet, embracing a large number of subjects, may be used, and selections made at the meeting by those present for informal discussion within the limits of the time allowance. The

local conditions will govern the topics selected, but there are problems common to all schools, some of which may be suggested for use: How to secure punctuality. Our Sunday-school singing: how improved? What drill or supplemental work should the school undertake? How increase Bible bringing? Promotion Day and its exercises. How to advertise the school. The Home Department: methods for increasing it. How increase the school's interest in missions? How can the service of worship be made more interesting? Decision Day: the best plans for it. How hold our larger boys? How increase the school's offerings? Our absentees: how reached? Rally Day: how to make it successful? How most effectively to reach the parents of the school. The teachers' problems may include: How to interest the indifferent pupil. What is the best use to make of the talkative pupil? How to get the pupil to study the lesson at home. How to gain attention. How to question wisely. How to use the element of prayer as a teaching factor. Sometimes it is well to refer a teacher's problem to a teacher, the answer to be given at the following meeting in the words of some Sunday-school authority. Teachers should be encouraged to bring a list of personal or class problems for discussion in an "experience" period.

(3) *Other features.*—Various other features may occasionally be introduced. Read and discuss weekly a chapter in some helpful book, such as *Teaching and Teachers*, Trumbull; *The Boy and the Church*, Foster; or *The Girl in Her Teens*, Slattery. A review of these or other books may be given by the librarian or a teacher to inspire a desire for their reading. Invite a class president or some promising pupil to give his idea of the school and its needs from the pupil's standpoint.

(4) *The devotional opening.*—Some teacher or officer should lead this. A song and prayer or several prayers probably will be sufficient, but a prayer topic will be found helpful. This should be related, if possible, to some special need of the school or should look toward the special school

plan for the following Sunday. It would be a good plan to sing one or two of the new school songs as an aid in the singing of these by the school.

(5) *Plans for the lesson period.*—If the International Graded Lessons are in use, the workers may separate into department groups. The superintendent of each department or a specially appointed leader will present departmental problems and methods. If the Improved Uniform Lessons are used, one meeting for all will suffice. Notebooks or pads and pencils should be provided by the teachers or by the school, together with a blackboard and such charts or maps as may be required to give the lesson setting. The lesson period should be led by the person best fitted to do so, whether pastor, superintendent, or a teacher. Teaching methods are many. The best plans presume that the lesson has at least been read by the teachers before coming and the lesson facts mastered. This will save going over the lesson in unnecessary detail. The superintendent can assist his teachers in this home preparation by suggesting a day-by-day plan for the teacher. Mr. Trumbull's leaflet on *How to Plan the Lesson for Teaching* or something similar should be distributed to all teachers. The plan of having a different teacher for each lesson may work in some places but is open to the objection that the results may be irregular, and the attendance diminish. But the teachers can be encouraged to take some part. There is general agreement that the lecture method will not work as a regular program. The text may be read verse by verse from the American Revised Version. A teacher may prepare the lesson as he would teach it to his class, then have the teachers criticize the plan. Verses may be given out to different teachers with a request for the most practical thought on each verse and an illustration of it.

How to bring the lesson into the terms of the life of the boys and girls of to-day, so that it shall seem real, is a vital need. Get someone to tell the lesson story in that fashion occasionally. Some lessons will have outstanding difficul-

ties. Let these be attacked at the very beginning. Several members may be asked to bring a leading thought and an illustration for present-day life. For variety the teachers may be taught as a junior class or a class of some other department, the teachers answering or asking questions just as boys and girls would. The lesson may be presented on a preview plan, with a key word as its central thought, to fit into a quarterly review plan. Or the golden texts may be used as the links of the quarterly chain. Good questioning on a particular lesson may be illustrated by a set of questions prepared by a teacher and criticized. Or the quarterly printed questions may be taken up and criticized. How to illustrate the lesson and how best to review it may be presented by a teacher in the same way. A workable outline may have the same treatment, several presenting their plans for criticism. At the meeting's close a summary of best points by the leader or someone well qualified for this will be worth while.

A plan tried with general success is the advance assignment to the teachers (in writing) of certain questions or parts in the lesson. These assignments may be in the form of questions that bring out the salient points, or the "angle" method. By the latter method each one receiving an assignment contributes briefly the "angle" called for. For example: Angle Number 1—*Approach:* Give the subject of the last lesson, a brief treatment of the intervening history, time, place, and circumstances leading up to this lesson. Angle Number 2—*The lesson story:* Give the lesson story in your own words. Angle Number 3—*Analysis:* Give a simple working outline for studying and teaching the lesson. Angle Number 4—*References:* Give helpful references and parallel passages, showing how they bear upon the lesson. Angle Number 5—*Biography:* Give names of persons, classes, and nations mentioned or referred to. Angle Number 6—*Orientalisms:* Give any Oriental customs or manners peculiar to this lesson. Angle Number 7—*Principal teachings:* Give the principal truths most forci-

bly taught. Angle Number 8—*First step:* Give a good way to introduce this lesson to your class so as to gain attention from the start. Angle Number 9—*Primary:* Give those features of this lesson which are best adapted to primary children. Angle Number 10—*Objects:* Give a list of any objects that might be profitably shown in teaching this lesson. Angle Number 11—*Illustrations:* Give a few incidents or facts that will serve as illustrations. Angle Number 12—*Practical points:* Give the most practical points in personally applying the lesson to the everyday life of the pupils. One school gets out a quarterly folder, printing these angles and a special topic for each week's discussion, with a blank form to be filled in by the superintendent, assigning to the teachers a definite angle for each week for presentation within a three-minute limit.

(6) *The business items.*—Let the officers' cabinet eliminate the "dry" business items, which may be posted by the secretary for those desiring to read them. Where the school work is done largely by committees, these reports and recommendations will be taken up. Teachers' monthly class reports may be read by the teachers present and by the secretary for those absent. If the number of classes is large, a summary of these reports may be given by the secretary, stress being placed on encouraging items to stimulate class and visiting work. Department superintendents may report for their department items of special interest in department efficiency and progress. Teachers will thus get a glimpse of the entire work of the school. New teachers may be introduced. Neighborhood problems may be discussed, as well as some stimulating school topic, such as "A School Motto, Colors, and Flower," or "The Class Spirit: How to Promote It."

(7) *The annual business meeting.*—This may have a social side, but should be a separate affair from the annual social. A good plan is to meet at the church for supper and then take up the evening's business. This will consist in the reports of the year's work by departments and com-

mittees. If prepared with snap and with those illustrative details which brighten up such reports, the gathering will partake of the enthusiastic qualities of a Sunday-school convention, and the report of "our department" will be eagerly listened to by every teacher in it. This affair will be an objective, with an element of department competition in it to stimulate all the workers. The outstanding items in the reports should be given the school and church and published in the church paper and in the local press.

The election of officers should follow.

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The Teachers' Meetings: Their Necessity and Methods, Trumbull.

Topics for Special Study

1. The importance of the workers' conference to the superintendent.
2. What is the object of the workers' meeting?
3. What items should be included in its program?
4. Suggest plans of building up attendance.
5. How can the business meeting be made interesting?
6. Name five important school problems for discussion.
7. Name three different plans for the lesson period for the workers' meeting.
8. What is the value of departmental conferences?

CHAPTER XIV

THE SUPERINTENDENT AND THE PUPIL

THE school exists for the pupil, for winning his loyalty to Christ, for his spiritual culture, for his training for service. It is, or should be, the enlargement of the true Christian family life, the second step in that development of life which has its consummation in the eternal home life with God. We know that in multitudes of cases there is no true home life, and this constitutes a larger reason why the school should not fail, through its personnel, atmosphere, and activities, in giving the pupil the right conception of life's meaning and purpose. No conception of our duty to the pupil can suffice which does not include a vital interest in his entire life, week-day as well as Sunday.

1. Attaching the pupil to the school. (1) *Welcoming the new pupil.*—How definitely we recall that first Sunday in the new Sunday school when the shining face and warm handclasp of the superintendent made it, that very Sunday, "my school"! It was June to us. And how well you may recall that Sunday when you wandered into the new school, found a seat somewhere, were finally "dug out" by an officer, and were taken to a strange class, where the teacher failed to ask you your name and did not tell you his, and you went out in tears and with a longing for the warm fellowship of the old school! It was December to you.

Have a welcome or "friendly grip" committee to introduce the pupil to the assignment superintendent or secretary, who assists the pupil to sign an application form. Then introduce him to the class or department superintendent. The same or the following Sunday invite the pupil forward and, with a cordial word of welcome and introduction, present him with a school certificate of membership, the school

or department singing a verse of welcome or repeating a sentence of welcome. The names of new pupils may be written upon the blackboard for recognition, showing department or class assignment, and may be inscribed in a new-pupil record, to be hung upon the wall. The school pin may be given to the new pupil as a part of the introduction service. On the Monday following his admission mail the new pupil a welcome letter, inclosing *Hints to the Pupil*, a leaflet outlining the school duties, plans, and privileges. If your school has several departments, the letter should differ for each department, so that a different letter may be received by members of the same family upon joining the school. The letter should ask for the fullest coöperation and suggest that a change of class will be effected if the pupil should not feel at home in the new class. A letter to the parent may be sent at the same time, noting with pleasure that the child has become a member, inviting a visit, and suggesting some plans of home coöperation.

The teacher should be requested to visit the home of the new pupil the following week, making a report of such visitation on a card form. This should show the church relationships of the family and the names of others in the home who are not in attendance upon Sunday school.

A once-a-month or once-a-quarter introduction service may be preferred to the welcome each Sunday, the enrollment secretary reading the names and the names of those bringing in the new pupils, the service then carried out as suggested above. Periodically a reception service to new pupils may be arranged on a week-night, when they shall be designated by special ribbons, and some "get acquainted" games played.

(2) *Birthday recognition.*—Young and old appreciate such recognition. The letters and gifts are treasured for years. The birthdays of the members of the whole school should be so remembered, the adults and Home Department members no less than the youngest. Frequently the appreciation of the adult is larger because he is less remem-

bered at home than the child. The birthday record of each member should be kept, by the birthday superintendent or the birthday secretary of the school or department, in a card-index form arranged by months, showing name, address, birthday, department, and class. A birthday register arranged by months is sometimes used, or a monthly birthday calendar hung upon the school wall; but the card index is the quickest to handle and can be kept clean of cancellations.

A birthday card or letter with card, differing each year and different in each department, should be mailed or delivered by the messenger service. This card may be especially printed to carry a seasonal reference, with quotations from great men. One school used cards of foreign-missionary scenes and work, obtained from its denominational missionary society. This is specially appropriate if the birthday offering goes for missions. An envelope for the offering may be inclosed, the object of the offering being stated. For the pupil above the Primary Department a red carnation for the boys and white for the girls will make a pleasing additional recognition. For the younger pupils the Sunday recognition may be more elaborate, including the march, with the birthday banner, birthday song, birthday text (Psa. 90. 12), and the offering to some particular object of charity, such as a child's bed in a hospital. Sometimes one Sunday in each month is set aside as Birthday Sunday. On that day officers, teachers, and pupils whose birthdays have occurred within the month march to the front, each depositing in a special receptacle as many pennies as they are years old. Appropriate Scripture verses are recited, such as James 1. 17; Matt. 10. 8*b*; 2 Cor. 9. 7; and Prov. 23. 26. "God Will Take Care of You" is sung, and a prayer of thanksgiving offered. Often a monthly birthday party is given by the school on a week night.

(3) *The pupil's sex life.*—No subject is more vital yet more difficult to handle. It is so intimately related to physical, soul, and character development that it should not

be avoided. There is no question but that the pupil will be grateful for this interest, and that it will prove a new means of attachment to the teacher and school. And in most cases the parents will appreciate the interest if it is wisely manifested.

It is agreed that the first duty of entering frankly and helpfully with the pupil into this untraveled realm of life is upon the parents. That parents fail so often in this respect is common knowledge. The teacher and superintendent should wherever possible supplement the parents' work:

(*a*) *By arranging separate meetings of fathers and of mothers, to be addressed by a physician or other wise worker.* The duties of parents can be enforced, and wise books suggested.[1] A parents' talk is usually to be preferred to a book.

(*b*) *By a careful letter to parents of pupils of the teen age, suggesting the right books and the parents' privilege and duty of such service to the young people during the critical years.* This may reach parents who would not attend a parents' gathering.

(*c*) *Through the teacher's personal help after conference with the parents or, at times, upon the teacher's own initiative where it seems wise.*

(*d*) *By separate gatherings of the young men and of the young women from sixteen up for a sane, frank talk by a Christian physician.*

(4) *The pupil entering business.*—Just here is frequently the point of cleavage between the pupil and his Sunday-school life. He may think himself entitled to Sun-

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[1] Such as *From Youth to Manhood*, Hall; *Confidential Talks With Young Men*, Sperry. A series published by the Society of Sanitary and Moral Prophylaxis is commended to the careful consideration of pastors, superintendents, and teachers—namely, *The Young Man's Problem; Education in the Physiology and Hygiene of Sex for Teachers; The Relation of Social Diseases With Marriage; The Boy Problem; How My Uncle, the Doctor, Instructed Me in Matters of Sex; Health and the Hygiene of Sex for College Students.* These pamphlets may be procured through The Methodist Book Concern.

days for recreation and sometimes he is encouraged in this view by his parents. If the school interest is lax, he is often lost to membership. An employment department in connection with the school can perform a large service in this respect. Business houses will be glad to be put in touch with the right young people. In the writer's school about three hundred positions annually are obtained for its young people and parents with but slight cost to the school, and the young people thus linked in grateful interest with the school. All that is needed is an employment superintendent or committee as a part of the social-service program of the school, and circular letters or personal calls on employers of labor asking for coöperation. The pupil fills out an application form and is notified where to go.

(5) *The unruly pupil.*—Let the superintendent invite him to his home alone or with a few others who may be, like him, leaders of groups or gangs of boys. Something good to eat, a talk about great leaders of the world, and an invitation to coöperate in some definite, responsible service will ordinarily win him over to your side. The teacher, too, should utilize his activity in definite work. Lend the boy the right book or magazine, find out the things in which he is interested, and appeal to those interests. Sometimes get him a job. One such boy told the other boys that they would all have to behave, as the superintendent got him a job, and he must not go back on him.

Judge Lindsey said, "I believe that for every so-called bad boy in this world there is some person who can save him." The superintendent or teacher is frequently the only influence rightly to guide his life. His presumed badness is usually misdirected energy. It is up to the school to keep that energy employed in right channels. It should never be difficult to get a boy's heart if you hold the key of love and sympathy.

(6) *How to hold the boys.*—Give them, wherever possible, men teachers. Lay this burden upon your men's classes. Keep promises to them when made. Set manly standards

in word and life. Promote a teachers' club of the boys' teachers to study the best books.[1] Pay attention to the boy when sick. If you can, imagine yourself back at fourteen. Give one evening a week to a group of boys at your own home. Get in to see the boys' parents, if you can, for a friendly call. Get the father to join a men's class as the best method of holding his boy to the school. Make up for teachers of boys' classes lists of places of interest in your community for boys to visit with their teachers. Get a men's class to plan an outfit for the boys' evening and a regular room. Give the boy something hard to do for the school and the church. Get the men to open their homes to him. Let him know there is something ahead of him in the school plans and life. Individualize the boy in his difficulties and tastes and meet them. Know what he does with his evenings and what his home life is like. Build him into the social and recreational life of the school on lines suggested in Chapter XV. Build the men around him as friends, not as policemen. Bring him to feel the dignity of Bible study and the nobility of Christian living and service.

(7) *Methods of using pupils.*—Utilize them in making posters, designing pins or badges, cutting pictures from magazines and making them up in books for the sick and shut-ins, repairing old toys for Christmas, and sewing for the needy. Have them occasionally prepare a paper on some Bible, Sunday-school, civic, or welfare topic. In one- or two-minute statements let the classes, through the teacher or a member, report the class work done. Through the King's Messenger Corps give the pupils definite work. Use them as pages and helpers before and during the session.

(8) *When the pupil leaves.*—Notice his going by announcement, a prayer, and Godspeed. Provide him with

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[1] Such as *Winning the Boy,* Merrill (Fleming H. Revell Company); *The Boy and the Church,* Foster (Sunday School Times Company); *Starting to Teach,* Foster (International Y. M. C. A.); *The Boy Problem,* Forbush (Pilgrim Press); *Boyville,* Gunckel.

a transfer to another school. Write the superintendent of the school to which he is going to look him up.

(9) *When the pupil is sick.*—This is the school's golden opportunity to win home and pupil. Adequate attention here, through superintendent, teacher, or visiting committee, will be repaid in loyal and long interest in the school.

(10) *When a pupil dies.*—See that the school committee sends flowers in the name of the school, call or write a personal word of sympathy to parents, remember the family in prayer in the following Sunday's session, and inscribe the name and date of death on an "in memoriam" list, to be kept on the school wall.

2. Securing home study. Mr. Beecher once said: "The ordinary superintendent strikes the bell, gives out a hymn, makes the opening prayer, and then walks around and looks important until time to do the same things again and close the school. The extraordinary superintendent makes it his business to see that the teachers and children all learn something worth while out of the Word of God." Probably no more practical service could be done by the superintendent than to promote the pupil's home study of the lesson. This is a confessedly weak point in the average school.

With the average pupil we cannot expect home study unless it is suggested and indicated.

(1) *Weekly lesson study questions.*—Many schools distribute each week home-study question slips, with, say, ten printed questions on the lesson for the following Sunday, due credit being given for the school honors. Or these slips may give the location of the lesson with the following question words: When? Where? Who? What? What then? These questions are to be answered in writing. They are in some cases printed in the church calendar of the previous Sunday. The school may grade its questions with, say, five or six questions each for the departments above the primary, suggesting Bible references. A brief prayer may be printed to broaden the pupil's prayer life.

(2) *The teacher's plans.*—(*a*) The teacher may give to each pupil a written question covering some point in the lesson for the following Sunday concerning a city or person or event, giving the reference and numbering the question so that it will surely be asked for on the Sunday; or during the week a postal card or a letter, with a suggestion indicating some book in which information may be found, may be sent the pupil. A remembrance may be given to the pupil or pupils who do the best work on these home-study-slip questions.

(*b*) An excellent plan is to give to each pupil a definite part in the lesson to prepare, such as connecting events, time and place, persons, events, teachings, and a few good Scripture references. These parts may be shifted weekly, so that the pupil would get acquainted with the full plan of lesson study.

(*c*) A week-night meeting of teacher and class, in which in addition to the games and a little social time, the lesson of the following Sunday is taken up from some angle of unusual interest, is helpful.

(*d*) Teacher or superintendent may suggest on Sunday some good book or books in the school or public library, fiction or otherwise, which will give some light on the lesson.

(*e*) The superintendent may ask classes in turn to be responsible for a brief statement of the connecting link between lessons, the statement to be made before the time of the lesson reading by the school.

(*f*) Teacher or superintendent may indicate to the pupil by word or card the Bible books in which the lessons will be located for the quarter and urge the home reading of these books, the pupil to give the outstanding persons and places of these books when called for.

(3) *Home daily Bible readings.*—These may be encouraged through distributing to all the pupils using the uniform or other lessons the list of daily readings for the year. This should be in convenient form to slip into a Bible. In

connection with this list a blank may be given to each pupil, with space for each day of the quarter, for the pupil's daily marking and report of his Bible reading. In the Ridgeway School at Coatesville, Pennsylvania, weekly slips of home readings were given out, and a reward given at the end of the year to all who, in their homes, had read aloud the daily reading in the hearing of the family, the Lord's Prayer following. Family worship was thus started in many homes.

3. The absentee. Retention is as important as extension. Indeed, it is a vital part of extension. Large schools could be built out of the needless waste of some schools. Failure to visit or make immediate inquiry is largely the reason for irregularity and loss of the pupil.

The superintendent should seek to find the reason for absence and, if possible, remedy the difficulty. A chief cause of absence is a misassignment to a class. The atmosphere and attitude of the class and the lack of warmth and magnetism of the teacher are other important reasons for absence. No pupil's name should be canceled from the records without a reason to be approved in writing by the department and school superintendent. "Left" written by a teacher opposite a pupil's name may cover a crime against the pupil. Cancellations of this sort have occurred in scores of cases where the pupil has been sick or absent for good reason, and the teacher has made absolutely no effort to discover the reason. There is no better use of time for the superintendent than to sit down for an hour with the class books and note the absences. Such leaks in business, unremedied, would spell ruin. What is the remedy?

In many schools teachers are supplied with absentee slips, on which to report to the superintendent or secretary each Sunday the names of absent pupils, with a cross opposite those pupils whom the teacher will visit and report on. The other names, if any, are referred to the proper committee for their visitation during the week. In other

cases the teacher's attention is called to the absentee's case by a card from the superintendent showing the number of Sundays absent and requesting a report by the following Sunday. If a visit is impracticable, the teacher should report back at once for attention by the visiting committee or upon absentee forms taken by the King's Messenger Service to the home of the pupil. In some places the visitation committee is called the "Scotchers Band," composed sometimes of teachers and sometimes of pupils. C. D. Meigs called this the "go out" committee rather than the "look-out."

The teacher's personal visit is by far the most effective method to employ. A busy Buffalo teacher, with more than four hundred young men in his class, makes it a rule to make twenty-five weekly calls on his class members. The teacher's letter or a visit from the class committee is the next thing to a call. A diligent visitation committee may render efficient service. One school has an "attendance manager," who plotted the entire district, located the pupils on it by numbers, and, when a pupil was absent, asked the boy or girl nearest to call on the absentee.

The pursuit of long-time absent pupils will often reveal that the drop-out occurred through the teacher's negligence or irregularity. They appeared not to be missed, the gap grew wider, and other interests intervened to prevent their return. Their reëntry and assignment to another class will often be easy to accomplish, especially if the teacher or a pupil of the prospective class calls upon them.

The superintendent's letter, mailed or taken to the home by the messenger service, is another method. The wording of this letter is most important. A good letter is half the winning. A tactful follow-up letter may complete the job. One superintendent got from each of his department superintendents a list of all persistent absentees and sent a personally signed typewritten letter to each. The results were so good that a second letter followed to nonreporting cases. A letter to the parents in some cases is to be ap-

proved. In one successful school a card is sent to one Sunday's absentees, requesting information of sickness. After a second Sunday the teacher calls or writes a letter. After the third Sunday the superintendent or some other representative of the school calls.

4. Attendance and rewards. How may the school's attendance be encouraged? The strongest lodestone for regular attendance and sustained interest through the years is an interesting school session, a devout, able teacher, and loyal class spirit. Rewards and similar devices will not take the place of consistent, efficient work on the part of officers and teachers. The average attendance of the Sunday schools of the entire country is about 60 per cent. This surely may be improved.

In certain periods pupils are moved by the incentive of a reward. It is well for a school to include other worthy objectives besides attendance in its reward system. It should be remembered that a poorly managed school cannot hope for permanent results from a reward incentive alone. Better attendance must be secured by better programs, a toning up of the teaching force, and a firmer grip on all sides of the pupil's life.

The best results come from a reward plan in which the honors are within the reach of all, and not prizes that can be won by one or two, and which usually leave an aftermath of hurt and disappointment. These honors should be cumulative, making for continuous interest.

It may be a good plan to announce the number absent each Sunday. This may be a little shock to pride, but will lead to visiting and to the removal of dead wood after an effort at salvage. There will always be those more or less necessarily away who should have a place in an associate or reserve membership, so that the perfect attendance of the active enrollment will not be interfered with.

(1) *Some effective honor plans.*—Among workable plans may be suggested the following:

The Loyal Sunday School Army plan provides for mark-

ing in three respects: (*a*) attendance, whether punctual or tardy; (*b*) lesson, well learned or partly learned; (*c*) offering, amount not indicated.

A plan in wide use, originating in the Marion Lawrance Sunday School in Toledo, involves the use of the Robert Raikes Diploma, with yearly colored seals and a yearly celluloid button to match the seals.

The plan at Bushwick Avenue Methodist Episcopal Sunday School, Brooklyn, includes recognition of attendance, punctuality, daily Bible reading and daily prayer, offering, church attendance, home work, Bible bringing, supplemental work, and new members. These items are graduated to the needs of the different departments.

The Temple Baptist Sunday School of Los Angeles once a year gives "Front Rank Honors" to all whose record is perfect on five points: attendance, on time, with Bible, offering, and a studied lesson. A green arch, outlined with gold and ivy-covered, was on the platform. Through the arch filed those, first, whose record was perfect; then those who had, while absent, attended another school under required conditions; then those with only one absence.

One school gives a ribbon badge, with celluloid emblems in the form of a star, heart, crescent, and Maltese cross, each of these emblems standing for one point in the marking system of the school. Another school has a cabin-constructing campaign, each class completing its cabin if its record was perfect, one log standing for a certain credit.

The Eberhart Roll of Honor plan involves the wearing of ribbons indicating the quarterly or yearly record. Local school pins in bronze or silver or gold, with or without bar attachments for succeeding years, are used with success.

In these and other plans it seems fair to recognize best effort. Personal illness or home illness that may prevent attendance should be allowed for, an excuse form being signed by parent, teacher, and superintendent. In many schools the plan is carried clear through the year, attendance at a Sunday school while away in the summer be-

ing indicated by a vacation card signed at the school attended. Other recognition plans for stimulating attendance, and including such other features as may be determined upon by the local school, are:

The attendance chart for department or school. The Pilgrim Congregational Sunday School of Dorchester, Massachusetts, uses an attendance clock, the two hands standing for attendance improvement over previous year, and for new-member record.

An occasional bracing letter or "stand by the work" card from the superintendent to pupils will be helpful in sustaining attendance.

The use of a large thermometer to indicate attendance, enrollment, and a comparison with the preceding year.

The giving of free tickets to a school entertainment at which educational moving pictures are shown to those who have had a perfect attendance and a perfect on-time record during a certain period.

The recognition of "star" classes, a star attached to a standard being held by a class with a perfect attendance record for a month. One school recognizes as "model" classes those whose record has been perfect for a Sunday, and as "record" classes those which keep a perfect record for three months.

The holding of a banner for a month by class or classes reaching the required standard.

Little's Cross and Crown system.

Star pins in silver and gold according to length of record, a wall chart indicating star classes for each Sunday.

An annual reception to banner or star classes.

The presentation of on-time buttons for prompt attendance during a certain period to those who have joined the "on-timers' club" and have made good, their attendance having been punched on on-time cards. One school gave Testaments to those on time for a period.

In encouraging the pupil's attendance at church as one point in the marking system organize a church-

worship league for juniors and for seniors or a go-to-church band.

Many clever plans are published by Sunday-school supply houses to promote perfect and punctual attendance, new membership, etc., such as around-the-world and Holy Land tours, automobile or airplane contests. These plans are aided by stereopticon views of places visited, stories of missionary work, and national customs and conditions of life.

An "honor banquet" was given by a school to the honor classes, which for six months had had a perfect record of attendance, with accepted excuses for absentees. Other classes were invited to the banquet but had to pay. To the honor pupils were given buttonhole bouquets. There was speaking by the class officers and others, and good music.

The First Methodist Episcopal Sunday School of Burnside, Connecticut, keeps a permanent record of pupils with perfect records, and from time to time these are announced to stimulate and encourage others.

The report to parents of the pupil's attendance and honor marks has been found a real help in inducing attendance and good work.

The Central Methodist Sunday School of Portsmouth, Virginia, has worked out a satisfactory self-marking, quarterly record card, covering six general points of lesson study, punctuality, attendance, Bibles, offering, and church attendance, and four items on personal work, covering visits of service, bringing a new pupil, bringing a visitor, and leading someone to attend church. These cards are returned to the secretary each Sunday in the class envelope for the pupils' marking.

An ingenious plan is to recognize every class having a three weeks' perfect record in the school's requirements as pages; those with six Sundays' perfect record as squires; and for nine Sundays, knights. The classes known as pages are posted and designated with a blue-paper chevron; the

squires have added to the chevron a cross of gold paper; and the knights add to both a paper crown of gold.

A very attractive plan to build up Sunday-school attendance, punctuality, offerings, Bible bringing, and home study is an Airship Flight Contest (Goodenough & Woglom Company, 14 Vesey Street, New York City), which takes the school on a visitation to fourteen great cities of the world. Each class has an airship marked with the name of some Christian world leader, a preacher or statesman. It combines educational features of high value with the other objectives.

There are other methods to inspire attendance, such as the use of printer's ink, setting out in attractive form a monthly program and a few ringing school ideals.

Bibliography

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Topic for Special Study

Reward systems.

Topics for Class Discussion

1. How can the school make effective its first impressions upon the pupils?
2. How may the school recognize pleasantly the pupil's birthday?
3. Has the Sunday school a duty to the pupil's sex life?
4. Suggest one way in which the school can get a grip on the pupil entering business.
5. State a few methods of holding the boys.
6. What methods are helpful in recovering the absentee?
7. State a few good honor plans.
8. What other methods promote good attendance?

CHAPTER XV

RECREATION AND ORGANIZATIONS

1. Recreation. If we accept the principle that the service of the Sunday school is to the whole life, which God has made, to the body and mind as well as to the soul, for the week-day life as well as for Sunday, then the duty and privilege of the Sunday school are clear. (1) Young people will have social enjoyment. Let the conditions under which they shall express their God-given nature be the best. (2) In developing the physical, through the gymnasium and athletics and camp life, we are training young people in lessons of sacrifice, fairness, self-control, and manliness, and we are getting a large grip on them for the Sunday school and the church. (3) The opportunity of contact with young people through the channel of these things is the superintendent's and teachers' best chance for real acquaintance, and it should eventuate in winning them to Christ. That is, in fact, the normal result.

The general responsibility for planning constantly for this work should be in the hands of a wise recreation or social committee, which could subdivide, if necessary, to care for the several departments of the work. A recreation bulletin board is essential for detailed announcements. The size of the school and physical conditions of the building will of course govern certain features, but with the adjunct of open homes much is possible.

In Chapter IV reference was made to the need of adequate equipment for the recreational life. In the last fifteen years great strides have been made in providing this equipment in old and new construction. Schools such as those at Cedar Rapids and at Vinton, Iowa, have made their buildings centers of social and community interest, with

game rooms, social rooms, girls' sewing rooms, kitchens or kitchenettes, and gymnasiums. The furniture and trimmings have been designed to promote a "homely atmosphere." The Trinity Methodist Episcopal Church of Los Angeles has a large social hall, with partitions for smaller groups, two kitchens, a banquet hall seating a thousand, three motion-picture machines for different rooms, and tennis and handball courts.

(1) *The Sunday-school picnic.*—This is an annual feature with many schools and needs no special emphasis. The responsibility involved in the transportation and care of a large body of young people has made many superintendents incline to the plan of department outings, which reduces the problem of management and brings the department superintendent and teachers into special contact with their own pupils. It is important to have good committees, a good athletic leader, and a good story-teller and game leader for younger children, as well as a good photographer.

Some interesting diversions may be suggested: an egg-hunting contest, wooden eggs being hidden over the grounds; other contests, such as nail-drawing, stake-drawing, filling bottles by spoonfuls, wood-sawing, doughnut- and pie-eating, and box-making (each contestant is supplied with six pieces of wood, tackhammer, and nails). Races are always popular. Suggested forms are potato, flag (same plan as potato), egg and spoon, sack, three-legged, wheelbarrow, hoop, peanut, clothes hanging, ball throwing, fastening clothespins (for women), rope climb, peanut hunt, flag hunt, and bobbing for apples. Barrel contests are interesting. Three barrels are placed equally distant, and a boy stands in each barrel with a long pole, with which he seeks to overturn the other barrels.

Other games may include: (*a*) *A number game.*—A group of persons are numbered 1, 2, 3, 4 (on the back) and are roped in a square and blindfolded, each number in its corner. Upon signal they seek to find their preceding or succeeding numbers and then line up. (*b*) *A candle race*—

carrying lighted candles to certain points in the shortest time.

Among athletic contests may be named the tug-of-war, hop-step-and-jump, shot-put, fifty- and one-hundred-yard dash, stone-put, and standing broad jump. Bean bags, quoits, and baseball are always in order.

A patriotic picnic may include colors in profusion and tableaus of Hudson, the Spirit of '76, the Spirit of 1918, flag drills, Columbia, and the national anthem. Patriotic songs, with appropriate addresses, may be given in the evening.

Rewards may be given to those who will reach the grounds in the most unique way and advertise to the most people on the way the fact of the Sunday-school picnic; also to those who make the best picnic suggestions for the coming year.

The departmental plan carries the graded principle into sports and recreations, and the best schools are providing for this plan in the games, contests, songs, and addresses. Upon arrival at the grounds departmental standards are erected, pupils finding their standards. For the "eats" the children may lunch with their teachers or, if with families, may find their departmental standards afterward.

All picnics should provide for a general song service at twilight or before and for a brief devotional word and prayer.

Indoor picnics have their interest. One school provided for a basket lunch with a long picnic table, indoor croquet, patches of green on the floor, with "Keep Off the Grass"; a fish pond with the sign "No Fishing"; booths for pop corn and drinkables, stereopticon views of outdoor life, and an imitation of thunderstorm, with two members appearing in raincoats with water running from them. Another school planned a summer ice festival, including an Eskimo hut and family, a toboggan slide, boys in form of bears, roller skating, a snowball battle, stereopticon views of northern life, stories of Peary, Greely, Shackleton, and Steffanson;

and as refreshments ice cream, sherbet, frozen pudding, or lemonade.

(2) *Other outings.*—The Fourth of July outing has special possibilities in its emphasis of the national colors in decorations, badges, and flags. A barbecue or corn roast may be an attractive feature in conjunction with the luncheon. Watermelons may be stuck with toothpicks having red-white-and-blue tissue tassels. Suggested program points are athletic events, balloon ascensions, the reading of the Declaration of Independence, oratorical contests among the boys, the singing of national songs, and fireworks.

A camp-fire outing, with picnic supper and games, is enjoyable. One or more fires are lighted, and stirring stories told (sometimes by one person or by several who have been previously notified) of heroes and great leaders. Songs are sung between the stories. A rousing general song by all will be the signal for the break-up.

In town department or school lawn outings can be made attractive with games, lanterns, swings, hammocks, and chairs, and refreshments. The young men and seniors may drop in toward evening and give a fine social cast to the affair. For the children a lawn patriotic bubble party, with contests, has many possibilities. The soapsuds may be tinted in national colors.

A Syrian day is suggested for a lawn or other outing, waiters and groups being dressed in Syrian costume and occupying rugs and tents. Signs indicating "Jacob's Well," "Cedar of Lebanon," "Abraham's Oak" add to the picturesque result.

May parties, autumn-leaf parties, and daisy parties (after which the daisies are sent to some institution), nature and other hikes (with rewards to those finding the largest collection of wild flowers, ferns, or minerals), are among the interesting outdoor gatherings for school or class.

(3) *Indoor athletics.*—The organization of Sunday-school athletic leagues in the leading cities of our country for

baseball, basketball, tennis, and general athletic contests and competition between Sunday schools has demonstrated the interest and success of Sunday-school athletics. Saint Louis, Brooklyn, Chicago, Rock Island, Seattle, and other cities have thriving leagues. These promote better Sunday-school attendance and spirit. In some cases schools are sufficiently close to Y. M. C. A. buildings to avail themselves of the gymnasium apparatus. In most cases they are not.

(*a*) *Gymnasium.*—If a separate room is not available, a part of the Sunday-school room may be used as a gymnasium between Sundays. The outfit may be purchased gradually and may include a mat, springboard, horse, vaulting standards, baskets for basketball, punching bag, rings, dumbbells, Indian clubs, wands, horizontal bar, chest weights, and swing. A shower bath should be installed if possible. The gymnasium should be organized for boys under twelve to meet in the afternoons, those over that age to meet in the evenings. The young women of the school, especially those in business, should be given an evening, The fees should be light. Instruction books can be procured. Instruction of the younger boys may be given by those older. An occasional exhibition drill will be an objective for effort. Regular attendance at the Sunday school should be a requirement for membership in the gymnasium and other athletic privileges. It is of first importance that the committee of older men and women exercise careful supervision of the gymnasium, organizing monitors from among the gymnasium-class members.

The physical director should be especially skillful in determining and correcting the physical deficiency of the class. This requires a very careful physical examination and the right adjustment of exercises.

(*b*) *Boys' room.*—Any general outfit should include games, boys' books, boys' papers; magazines, such as *Youth's Companion, Scientific American, American Boy, Science and Invention, Popular Mechanics;* and some

electrical and radio apparatus, lantern, and slides. Where facilities permit, material for wood-carving, pulp-molding, and basket-weaving will be found helpful. Debates will interest the boys. An occasional social evening, with a program, should be planned for. Groups may be formed into a tramp club, history club, puzzle club, chess or checker club, museum club, natural-history club, travel club, or clubs for outdoor athletics. Boys may discuss or present papers on prominent inventors, generals, discoverers, and philanthropists. The boys' International Sunshine Club has three objectives: (1) The cultivation of manliness, good cheer, and kindly deeds; (2) the payment of the weekly dues (a kind deed passed on); (3) a good time for oneself and others. A boys' Bible-study club may take up Bible heroes, geography (including names of mountains, rivers, seas, and cities); Bible flowers, animals, and trees. The collection of Bible coins and curiosities will be helpful. Bible-flower seeds can be obtained at Sunday-school supply houses.

(4) *Outdoor athletics.*—These may take the form of baseball, handball, tennis, track athletics, walking clubs for girls, and also girls' "belle cycle," invented by the physical director of Wellesley College and uniting the best features of archery and basketball.

The proper school committee should have supervision of it all, and a director of athletics should be in immediate charge. The local Y. M. C. A. will be glad to give any help possible in organization. A Sunday-school field should, if possible, be secured somewhere, possibly in conjunction with some other school. Teams may be arranged after the usual try-outs, to represent the school. Well-established rules should be adopted. Books of rules and suggestions may readily be obtained.

Contests of various kinds may be arranged with other Sunday schools, and medals presented by prominent men. An occasional talk on fair play in sport, on great athletes who have been Christian men and who are to-day leaders

in the world's betterment, will be appreciated. The ideal of a virile Christian manhood appeals to young people.

(5) *Summer camps.*—In brief camping days a teacher can travel years into a boy's life and heart. The plan is growing in popularity. In brief it requires a tent or bungalow or an old farmhouse near the water. The duties as to the fire, table, and cooking are apportioned to squads. Camp awards for best work have sometimes been given. Discipline characterizes such a camp, the day being scheduled for sports, life-saving drills, exercise, nature study, work, worship, reading, and games. A discussion club provides topics. The Bible topics touch the outdoor life. Story-telling, camp yells, singing, camp fires, concerts, stereopticon travel talks, and mock trials are some of the diversions. The summer home of the Sunday school for the poorer children of the school and community will have some of the features of the camp life for its interest.

In the Pine Street Presbyterian Sunday School of Harrisburg, Pennsylvania, there is a "Boys Camp," which cares for the pupils in age relays of about two weeks, and including younger girls, younger boys, older boys, older girls, men, and married folks. These are in charge of department leaders, the rates are reasonable, and week-end parties are provided for. This motto, from Stevenson, has been adopted: "Give us to awake with smiles. Give us to labor smiling; as the sun lightens the world, so may loving-kindness make glad this house."

The Bushwick Avenue Methodist Episcopal Sunday School of Brooklyn has for many years maintained a summer camp, or home, with the help of the Christmas offerings of its departments. Poor children are maintained free, while the young people pay the actual cost.

Camp sites should be selected with reference to water, drainage, swimming, and hike possibilities. A complete list of general and personal outfit required for boys' and girls' camps can be obtained from Y. M. C. A., Boy Scouts, and Camp Fire Girls organizations.

(6) *Entertainments.*—These should be arranged by the committee for the season, possibly a month apart, and the course printed, and copies distributed to the school. The purpose should be to interest and inform, and not to make money. An offering or a small charge should cover the expenses.

The entertainments may take the form of lectures, motion pictures, a musical evening, projectoscope pictures, readings, experiments, tableaux, shadowgraphs, and Boy and Girl Scout and other drills. A good plan will be to make classes in turn responsible for an evening's entertainment in competition. If a class has some months to work it up, unique and interesting results will appear. A school should own its own stereopticon and motion-picture machine. Travel lectures, slides, and films on a wide variety of subjects can be rented from houses making this a business.

In Chapter X there are indicated houses from which stereopticon views can be obtained. The Motion Picture Department of *The Church School* will furnish a list of recommended films and film exchanges, from which a wide variety of films adapted to church and Sunday-school use may be obtained. In the last few years the circulation of lists of films has been promoted by denominational missionary and Sunday-school headquarters. Write for lists.

A "Harvest Home" entertainment will be interesting. Readings such as *The Birds' Christmas Carol* and *The Christmas Carol* are fascinating when well rendered.

(7) *Social plans.*—(*a*) *Workers' socials.*—These may take the form of an informal monthly supper, where teachers and officers come together, each paying for his meal, the supper to be succeeded by school business and other items as suggested in Chapter XIII. Or it may be a quarterly, semiannual, or annual grouping of department workers or of all the school workers. The program for these gatherings should be built about a theme. A school workers' song may be sung, or the departments may sing their songs,

the school motto and goals may be emphasized, and the school colors may be used in decorating.

(*b*) *Parents' socials.*—Invitations to these should be written or printed and signed by the social committee and the school or department superintendent or teacher. In the large school there is a gain in having the parents' socials by departments, that, during the evening, the officers may have opportunity to win the parents' coöperation in solving problems peculiar to the department. The pupils should have a part in the exercises. Teachers should use the social to seek closer acquaintance with parents of their pupils. Mothers will be glad to serve on the refreshment committee, to provide basket lunches or cake and coffee.

(*c*) *Class socials.*—Usually the class social committee will care for details of these. The school social committee should seek to bring together classes of the right age for purposes of acquaintance and fellowship.

If the affair becomes a federation banquet for all the organized classes of a department, the classes should be made responsible for their own table decorations and food. A prize may be given for best table decorations. The classes on entrance should move around all the tables before being seated. There will be class songs, yells, stunts, brief addresses from class presidents, and a federation song.

(*d*) *School socials.*—These may consist of department or general school socials, according to the size of the school. If a school social, it would be well to select an occasion timing with some holiday, such as Halloween or a patriotic day. This will give opportunity for special decoration and program variety. The following are suggested as examples:

An autumn social can be made attractive with oak, maple, and fir branches and leaves. Crêpe paper will add to these effects. An autumn leaf may be pinned to the clothing of each attendant.

The Thanksgiving social decorations will be in colonial colors. Admittance will be by a Scripture verse with the word "thanks" in it, and some vegetable gift. The pro-

gram will bear upon the Puritan settlement and the first Thanksgiving. The refreshments will be served by young people dressed as Priscillas and John Aldens.

A Chinese social will include Chinese lanterns, draperies, and decorations, the playing of Chinese games (see *Young Hunters in China*), and stereopticon pictures of China. Try to get a real Chinaman to make chop suey, cook rice, and arrange tea in Chinese cups, and girls dressed in Chinese dress to serve.

A naval supper suggests a "passenger" gangplank at the entrance, a table steward to appoint places, the tooting of the whistle, the dinner, wireless messages at the table to the captain concerning the passengers and read aloud, the playing of ring toss, songs by sailor boys, and an illustrated lecture on the Philippines, where the ship makes a stopover.

A valentine social may precede or follow a Heart Sunday, on which kindliness to the lonely, the stranger, the discouraged and sick, may be emphasized in the school. Invitations to the social will be in the form of hearts. At the door a heart, on which are a number and the names of rooms to which progress may be made for stunts, may be presented. The wearer of the card must find a lady with the corresponding number for supper or refreshments.

A number social (say a "three social" or a "seven social") has many possibilities in the matter of invitations, admissions, groupings, trios, the number at table, contests, and Bible references.

A "make yourself at home" evening suggests an invitation in the form of a key and keyhole, and personal choices of Victrola records. You help yourself in "eats" and in informal chat.

A welcome social for new or prospective pupils requires the tagging of the guests, a welcome from class and department officers, the school song, decorations, and slogan.

In one school four teen-age classes gave a social reception to the recent high-school graduates. Officers and teach-

ers were invited. Members of the welcoming classes read brief papers on "The School From Which There Is No Graduation," "The Life Worth While," "Things We Will Remember," etc. The guests were conducted to the four classrooms, which were decorated with class pennants, maps, drawings, books, mottoes, and pictures. In one room was a booth with refreshments. Several of the high-school visitors pledged Sunday-school membership that night.

In one Junior Department social the ninety minutes were given to five periods: twenty to recitations and music; twenty to stories by a story-teller; twenty to reflectoscope post cards; twenty to games; and ten to apple eating.

One school, for a season, planned "fireside socials" at homes, care being taken that classes were rightly grouped, and that every class was included before the end of the season.

The socials of the Boy Scouts and Girl Scouts and Camp Fire Girls will bring in the camping, nature, and service features of these organizations.

Mother-and-daughter banquets have become a country-wide feature. No daughter may come without her mother, and vice versa. The program, of course, should be by the girls, with one good talk that will help to relate mother and daughter more intimately, and which will tie the mothers to Sunday-school interest and membership.

Father-and-son banquets have the same general features as the mother-and-daughter affairs. Information as to both can be obtained from your Sunday-school board or from the International Sunday School Council (Chicago).

Many a social committee will be grateful for *A Year of Recreation*, by Ethel Owen (The Abingdon Press), which provides a unique social evening for every month of the year.

(8) *Indoor Bible games for socials.*—Most interesting evenings can be spent with Bible contests, games, and puzzles. Card games on Bible books, commandments, and Beatitudes, and Bible drills may be readily obtained. Bible

guessing contests will evoke much interest, questions being asked of either side (from a Bible-question list) on the more familiar parts of Scripture history and on the books of the Bible and Bible characters. Or the contest may be purely a spelling contest, the members spelling Bible names and places. Paper may be given out to see who can write down the longest list of Bible characters and Bible places. A running story may be told to a pause, the name of a well-known Bible book, place, or person being guessed by the company to make the sense. Concealed Bible names of persons, places, or books may be guessed in such sentences as "My son Matt hews beams" or "My banjo broke."

(9) *Pageantry and dramatization.*—These new forms of educational entertainment, as applied to the Sunday school, hold promise of great expansion in the line of pageantry (or pageantry combined with music), tableaux, and plays. The Bible itself furnishes rich material for this. In the last ten years tremendous strides have been made in visualizing and teaching missions and religious truth through pageantry alone. Practically all missionary organizations are utilizing this method. The Methodist Centenary Exhibition at Columbus was a demonstration of the power of visualization of missions. Scores of pageants have been written and are now on the market and available for the small and large school. Professor H. Augustine Smith, of the Department of Pageantry, Music, and Religious Art of Boston University, has specialized in religious pageantry. Lists of material may be obtained from *The Church School* (150 Fifth Avenue, New York City), the Missionary Education Movement (150 Fifth Avenue, New York City), and denominational, missionary, and other organizations, and adapted to the social conditions. They will prove a great asset to any school in awakening a new and vital interest in things worth while.

2. Pupils' organizations. There is a time in the pupil's life when he wants to belong to something. The superintendent is wise who meets this inevitable desire with the

suggestion of some organization that, while planning adequately for the physical and social life, gives due emphasis to the moral and religious element, and which becomes a means or stepping-stone for enlarged service.

The writer will name some organizations that have stood the test of trial, and which have, as a rule, character-making objectives:

(1) *Religious organizations.*—(*a*) *The organized adult Bible class.*—This is placed first because it so largely meets the requirements for the recreational life, while it has at the core personal evangelism, missions, and service growing out of Bible study. For this reason it is gradually replacing the brotherhood except where the latter becomes a Brotherhood Bible Class, with a weekly session for Bible study.

The general plan of organization includes the teacher, president, secretary, and the membership, social, spiritual, and benevolent committees. The plan applies equally to men and women. An adult-Bible-class button, with white center and red rim, is the emblem of the class. A certificate of organization of the denominational Sunday-school board should decorate the room. A library of choice books for adults should be kept in circulation. Leaflets explaining class plans should be obtained from denominational headquarters and the State Sunday-school association.

(b) *Organized young people's classes.*—More than one hundred thousand such classes have been organized in recent years. The same general plan of organization as in the adult class may be followed. Pennants and mottoes will be of interest at this age. A class name and an objective for special giving and service should be chosen. As with the adult class a monthly meeting of the class is held for recreational and business purposes.

(*c*) *Epworth League, Christian Endeavor, Baptist Young People's Union.*—Information as to all such denominational and interdenominational young people's organizations can be obtained from their headquarters.

(*d*) *Missionary organizations.*—Practically all home and foreign missionary societies provide for graded missionary organizations that can be applied to the Sunday school. For instance, in the Methodist Episcopal Church plan there are the Little Light Bearers and Mothers' Jewels for the primary children, the Standard Bearers and Home Guards for the juniors, the King's Heralds for teen-age boys, and the Queen Esther Circle for teen-age girls. Each of these organizations has a course of study and a program of service.

(2) *Boys' organizations.*—(*a*) *The Brotherhood of Saint Andrew.*—This is an organization of the Protestant Episcopal Church, with a Junior and a Senior Department. "Its sole object is the spread of Christ's kingdom among boys." It has a rule of prayer and a rule of service. Its ages are from twelve to twenty; headquarters: Broad Exchange Building, Boston.

(*b*) *Junior Brotherhood of Andrew and Philip.*—An interdenominational organization for junior and intermediate boys, similar to the Junior Department of the Brotherhood of Saint Andrew. "Its object shall be to extend Christ's kingdom among the youth." Athletics and social diversions are supplemented to its main objects of daily prayer for others and daily service in seeking to win others for the church. Headquarters: Hale Building, Chestnut Street, Philadelphia.

(*c*) *Knights of King Arthur.*—An interdenominational organization for boys twelve to fifteen years of age, centering about the legend of King Arthur and his court. There are three degrees—namely, page, esquire, knight—each standing for certain attainments. There is a watchword and a regalia. Church membership is the final goal. Headquarters: 600 West One Hundred and Twenty-second Street, New York City.

(*d*) *Sons of Daniel Boone.*—This organization aims to promote outdoor life, to preserve American traditions, and to protect forests and game. It is useful as a junior organ-

ization for Boy Scouts. The pledge has eight articles. Headquarters: Flushing, Long Island, New York City.

(*e*) *Kappa Sigma Pi, or Knights of Saint Paul.*—An organization for boys ten years old and over, closely akin in general form to the Knights of King Arthur. It takes Saint Paul as the hero and has three degrees: the order of Jerusalem, the order of Damascus, and the order of Rome. It emphasizes Bible study, Christian confession, Chautauqua boys' work, and summer camps. Headquarters: Auburn Avenue, Cincinnati, Ohio.

(*f*) *The Boy Scouts of America.*—An interdenominational and nonsectarian organization for boys and young men. "The aim of the Boy Scouts is to supplement the various existing agencies and to promote the ability in boys to do things for themselves and others." There are twelve Scout laws and a pledge. Three classes of Scouts are provided for: tenderfoot, second-class Scout, and first-class Scout. Loyalty to God, country, and one's religious duties is emphasized. Address the Board of Sunday Schools, 58 East Washington Street, Chicago.

(*g*) *King's Messengers.*—This is also called the Boys' Messenger service. It is for boys ten to fifteen years of age, selected one for each district into which the school neighborhood may be divided. They are provided with cap, button, and messenger record book. Members must not use tobacco or profane language, must be courteous, and must be regular attendants at Sunday school. A manager and captain are required. Their service includes (1) Home Department material, messages, and libraries delivered; (2) pastor's and superintendent's messages taken, cards of invitation distributed, birthday letters, Rally Day and other special-day invitations, notices to absent pupils and teachers, flowers and fruit to sick and shut-ins; (3) new families in neighborhood of messenger to be visited with cards of invitation and introduction to the school. Meetings at stated times should be held, reports received, with games, wholesome talks, a reading circle, an occasional so-

cial time, and drill. Outdoor and other amusements may be planned for as needed.

(3) *Girls' organizations.*—(*a*) *Queens of Avalon.*—Corresponds to the Knights of King Arthur. It is for girls of adolescent years. Its object is "to cultivate Christian womanhood among its members and to render Christian service in the world." The three degrees are: pilgrim, lady, queen. Its plans may include social, literary, benevolent and mission work, as well as the cultivation of home tasks and womanly deportment. Headquarters: Knights of King Arthur, 600 West One Hundred and Twenty-second Street, New York City.

(*b*) *Camp Fire Girls.*—This organization for girls corresponds to the Boy Scout movement for boys. While not limited as to age, it is best adapted to teen-age girls. Its purpose is "to add the beauty of organization and the charm of romance to work, health, and play." The three ranks are: woodgatherer, firemaker, and torchbearer. The leader of the local camp fire is guardian. Honors are awarded for proficiency in seven crafts. Address the Board of Sunday Schools, 58 East Washington Street, Chicago.

(*c*) *Girl Scouts.*—This is a national nonsectarian organization, with a motto, "Be prepared"; a slogan, "Do a good turn daily"; a promise, "On my honor I will try: to do my duty to God and my country; to help other people at all times; to obey the Scout laws." The Scout laws emphasize honor, loyalty, usefulness, friendliness, courtesy, humanity, obedience, cheerfulness, thrift, and purity. Headquarters: 189 Lexington Avenue, New York City.

(*d*) *Girl Pioneers of America.*—Aims to develop courage, uprightness, resourcefulness, health, usefulness, and wholesome character. Its watchword is "I can." Its pledge is "I will speak the truth at all times." It is nonsectarian. It is built on American history and ideals and majors on Americanization in all lines of work. Headquarters: Flushing, Long Island, New York City.

(*e*) *Girls' Friendly Society in America.*—An organization

of the Protestant Episcopal Church to promote the association of girls and young women for mutual help and protection. It is akin to the Big Brother Movement. It is a training in friendship in our relation to God, the home, and others. It emphasizes purity, duty to parents, faithfulness, and thrift.

(*f*) *Bethany Girls.*—An inspirational organization promoting Christian life and service. It is interdenominational. Its aim is "Every girl a spiritual center radiating the Master's purpose in her home, daily life, and church." It has a badge and covenant. Headquarters: 504 Masonic Temple, Chicago.

(4) *Organizations for boys and girls.*—(*a*) *The International Order of King's Daughters and Sons.*—This is for both juniors and seniors. The requirements are loyalty to Christ and allegiance to the aims of the international order. The watchword of the order is "In His Name." The work of the circle is elastic in scope, depending on community needs. Headquarters: 280 Madison Avenue, New York City.

(*b*) *Older Boys' and Girls' Conferences.*—This is rather a movement than an organization. It consists of local, country, and State conferences of representatives of the Young People's Division of the Sunday School, with a well-defined program and with devotional training and social and athletic features. Its special purpose is to train young people to 100-per-cent service efficiency and to equip them as leaders in their local school and community. Reference has been made to the International Sunday School Council Training School for these leaders at Lake Geneva, Wisconsin, and at Lake Winnepesaukee, New Hampshire. Full information as to these conferences, which are intended chiefly for young people of the Senior Department, can be obtained from the denominational headquarters or those of the International Sunday School Council.

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Topics for Special Study

1. The influence of organizations in holding the boys. "Ice breakers," games, and stunts for small groups.
2. Recreation in character development.

Topics for Class Discussion

1. How shall the recreations and social life of the school be directed?
2. What forms can the outdoor recreations take?
3. What can be done in indoor recreations?
4. What equipment is necessary for athletic work?
5. What are lines of work for the King's Messenger Service?
6. Name several organizations of interest to boys and young men.
7. Name a few good organizations for girls.

CHAPTER XVI

THE SUPERINTENDENT AND THE HOME

LINKING up the home to the program of the Sunday school is absolutely important from the standpoint of the Sunday school, the home, and the complete religious education of the child. The drive of the Sunday school and the church should be to make the homes of our pupils and the homes of which some day they will be the head Christian homes. For the Christian family is at the foundation of the church, the community, the state, and a Christian civilization.

It is patent that the Sunday school cannot be a substitute for the home and cannot compete with it as a place for the formation of character. Against the two hours that the church and the Sunday school control weekly, the public school has twenty-five hours, and the home, aside from sleep, eighty-five hours. The failure of the home is evidenced in the national crime bill of six billions. The Sunday school stands as the greatest single agency in correcting the home deficiency, but it is woefully handicapped in meeting this challenge by lack of vision, time, force, and equipment. The survey of the Religious Education Division of the Interchurch World Movement showed twenty-four hours as the annual time investment of the average Protestant child in religious education, as against two hundred hours of the Catholic child and 335 hours of the Jewish child.

In this chapter we shall indicate plans by which the Sunday school can coöperate with the home in the religious education of the child and can transfer to the home in a large way the responsibility for such education.

1. Methods of reaching the home. (1) A letter to the parents when the pupil joins, pleasantly noting the admission and asking for attendance and coöperation. (2)

A visit, shortly afterward, by superintendent or teacher, district visitor, pastor, or near-by church members. To bring about this result in the writer's school a fourfold carbon copy of the new pupil's record is taken, copies going to the superintendent, pastor, teacher, and secretary, the superintendent sending a notice to the district visitor and a neighbor. (3) Special invitation to a school excursion and to special days. (4) Heartfelt home messages at Easter, Thanksgiving, and Christmas. (5) Observance of Parents' or Mother's Day. (6) School and department parents' socials, at which the superintendent will have opportunity to make a tactful plea for coöperation. (7) Invitation to the graduation or promotion exercises. (8) Quarterly report of pupil's work. (9) Invitation to parents to attend the school and the teachers' meetings to become acquainted with the school's plan of work. These and other methods will be expanded in other paragraphs.

2. House-to-house visitation. To ascertain the school's responsibility to the unattached as well as the attached homes of the community a complete house-to-house visitation should be arranged after a careful survey of the community. While the work can be undertaken by an individual school, its best results in influencing the community and in promoting denominational fellowship will come from a general canvass, in which all churches or schools unite. The plan involves organization for the visitation of every home in the city or community within one day, the exchange of reports, and the reference to each denomination for follow-up work of those families which have suggested a denominational preference.

The usual result of such visitation, when wisely and persistently followed up, is a large ingathering to churches and schools and often a community religious revival. It could hardly fail to be so when such a card invitation is extended as this:

We come to-day with a cordial invitation to you from

every Sunday school and church in this community. If you attend the services in the church and Sunday school of your church regularly, all extend greetings; if you do not, all join in a most earnest request that you do so. We want to assure you a hearty welcome.

This invitation is signed: "In behalf of all churches and Sunday schools in the community."

It may be necessary in some cases for one Sunday school alone to conduct such visitation. Cards should be filled out showing those in each home not connected with the Sunday school and the department to which each would be naturally related. Membership will of course, where possible, be pledged by the visitor. The cards gathered will be assorted and assigned for follow-up visitation by the pastor, visitors, or enrollment committee, or by the superintendent of departments. Visitors for this work will be chosen with reference to tact and enthusiasm.

3. District visitor. Reference has been made to the district visitor. This may be a teacher or a member of the school (not a teacher) who will visit and report on new Sunday-school families in his district. These may be reported to the visitor by the superintendent when a pupil joins the school, the visitor reporting back on the card forms full information as a basis for further visitation; or the family may be discovered by the visitor and reported on his own initiative. In either case cordial relations will be established by the visitor. Members will be gathered for the Cradle Roll and Home Department or enrolled in other departments of the Sunday school and invited to attend church. The visiting report blank should indicate the departments, classes, names, and addresses of those visited, as well as the name of the visitor, the date of visitation, and special remarks. Blanks for membership in the Cradle Roll or Home Department should be attached to the report. Information as to other nonattending members of the household can be obtained. The district visitor may also look up absentees within his district where the teacher

cannot visit, or where the King's Messengers are not organized for such visitation.

4. Securing home coöperation. (1) *Through reports on pupil's work.*—Many schools make it a point to send, monthly or quarterly, pupil's reports to the parents for signature and return for the school's permanent records. These reports cover such items as attendance, promptness, offering, church attendance, lesson study, home or manual work, with, in some cases, an average grade mark. They do not reach beyond the Intermediate Department. The results of the plan indicate improvement in all of the departments reported upon, and parents frequently join the Bible classes of such a school.

(2) *Through the superintendent's letters.*—Usually the pastor will join in writing these home letters. They should be sent at various times of the year, and their subjects will depend on the occasion. At the beginning of the year they should bear upon the cordial coöperation of the parents in securing prompt and regular attendance, ten minutes daily attention to lesson preparation, or daily reading of the home Bible selections. At Decision Day they should ask the parents' prayerful coöperation in securing the Christian decision of their children. The reaction of this upon the parents themselves will be worth while. Other letters may bear upon special school occasions or may invite the parents to parents' socials.

(3) *Parents' church attendance.*—In addition to the effort to secure the attendance of parents upon such days as Mother's or Parents' Day it will be very profitable to plan for specific invitations to the regular church services, setting goals for the attendance of fathers and of mothers. In my own church we have frequently set such goals and have asked for the help of the pupils in securing the presence of parents. On one Sunday evening we made it a fathers' night, and more than five hundred fathers were in attendance. Then five hundred mothers were prevailed upon to attend a mothers' service. At the morning church

service a nursery should be established to care for the babies or children while the mothers are in the service.

(4) *Cards of suggestions.*—One school sent to the homes a card entitled "How Your Home Can Help." It reads:

Forming Christian character and intelligence is great work. We can do it best by working together. These are things your home can do to help: (*a*) See to it that the pupil has a definite place to keep the materials for the school work. (*b*) Help the pupil to maintain a regular time for home work. (*c*) Get the pupil started for school on time, with all materials needed for the Sunday's work. (*d*) Get acquainted with the teacher to whom you are intrusting the religious instruction of your children. (*e*) Come and encourage them in their work for you and yours by your interest and presence. (*f*) Come with your young people and help them form the wholesome habit of regular church attendance. (*g*) Read the Bible and pray with your children. (*h*) Speak enthusiastically of religious principles and set them an example of religious faith.

(5) *Departmental parents' socials.*—These give a choice opportunity of relating parents to the officers and departmental teachers and to get a close-up view of the age problem, which is common to parent and teacher. The young people (if it is an intermediate or senior parents' social) will be glad to help in both the program and serving. Pastor and superintendent may win sympathy and help for the officers and teachers by presenting school problems. An exhibit of departmental work may be made, and a departmental library of suggestive and helpful books be made available for the parents' reading. Such books as *Education by Plays and Games*, Johnson; and *Play Life in the First Eight Years*, Palmer, will be especially helpful to parents of younger children. Games appropriate to the age may be suggested to the parents at the meeting or by circular or card.

(6) *Mother-and-daughter and father-and-son banquets.*—These have been referred to. They should be for parents of pupils twelve and over. A theme used at one mother-

and-daughter banquet was "Working Together for the Best." After prayer and dinner there were toasts: "Our Girls," by a mother; "Mother," by a girl. Then came five-minute talks by both girls and mothers on "The Best Mentally"; "The Best Physically"; "The Best Religiously"; "The Best Socially"; "The All-Round Girl." Then there was a short address on "The American Home," by a mother. "Working Together for the Best" and "The Challenge of the Present Day to Womanhood" are suggested topics.

(7) *Instructional classes.*—If you have a competent woman, establish a class or classes in cooking, sewing, and home management for teen-age girls. Invite mothers or parents for an occasional exhibit of the girls' proficiency.

(8) *Other ways.*—The school's employment department will be found a fine link between home and school. A father came to our school one Sunday saying, "I don't take much stock in this pious business, but you folks got my boy a job last week, and I thought I would come and look you over." To care for the children's needs in a summer home or camp will be sure to help home coöperation. Courses of study for the home, parents' libraries, Mother's Day, and other special features will be treated later.

5. Helping the parents in home religion. (1) *The family altar.*—Through the Home Department, the use of the daily home Bible readings, and through parents', fathers', or mothers' classes and gatherings the Sunday school is in a peculiarly favorable position to coöperate with the pastor in realizing as a goal "the family altar (or family worship) in every home." Some churches institute campaigns to carry this into effect, presenting the importance of the plan in the church service, securing pledges from members, and enlisting the officiary of the church in a visitation of all church homes to attain such pledges. In our own church we used the pledge:

I hereby accept membership in this league [Family Altar League] and will do what I can to extend its benefits to others. Its duties, I understand, are as follows: As a mem-

ber of a family circle I will endeavor to have read aloud daily in the presence of my family some portion of the Bible. This daily reading is to be followed by, at least, the Lord's Prayer. (If single, I pledge the above as part of my private devotions.)

William H. Ridgeway, at Coatesville, Pennsylvania, followed this plan in introducing family worship in hundreds of the homes of his pupils. He furnished each week a card with the home readings for each day of the week, this card to be marked and returned. A reward was given for one year's adherence to the plan.

The Family Worship League covenant promoted by the Board of Sunday Schools of the Methodist Episcopal Church reads:

Believing that the opportunity and the responsibility of the family for forming Christian character are of the utmost importance, our family hereby agrees to observe family worship regularly and to give the vital themes of religion a fair share of consideration in our conversation and reading. We further agree to coöperate with all agencies seeking to vitalize religious observance in the homes of the community.

For the help of those pledged are suggested such books as *Morning Prayers for Home Worship*, Skene; *Service and Prayers for Church and Home*, Thirkield; *The Busy Man's Bible*, Dudley; *The Throne of Grace*, Quayle; *A Book of Family Worship* (Presbyterian Board); *Week-Day Prayers*, Reisner; *At Mother's Knee*, Davis; *Bible Reading and Religious Education in the Family*, is published by the American Baptist Publication Society, Philadelphia.

Participation by the children in the family worship should be suggested. Young children especially should be encouraged to ask questions. Meanings should be made clear. Bible pictures may be introduced to illustrate the story. Children should share in the reading. Scripture should be repeated by the family in unison. Favorite

verses should be called for, as well as verses containing important words, such as "love" and "hope." The alphabetical-verse plan may be followed. Pivotal passages, such as in *Scripture Memory Work* (Fleming H. Revell Company), should be committed and called for. Hymns should be sung and repeated from memory. A suggestive pamphlet, *Religious Education in the Family*, is published by the American Baptist Publication Society, Philadelphia.

(2) *Religious material.*—This will consist of pictures, forms of grace, and prayers (see *Grace Before Meat*, Wells), daily home Bible readings, library, magazines, and songs. Many choice suggestions on these lines will be found in *Religious Education in the Family*, Cope, including a library and list of pictures, referred to above. In our school we distributed to all families that agreed to frame them pictures of "Washington at Prayer at Valley Forge." We also gave, to be hung up in the home, "Christ Is the Head of This House." Forms of grace and children's morning and evening prayers, printed on cardboard, were given to mothers of children in the Beginners' and Primary Departments. In *Pleasant Sunday Afternoons for the Children*, Faris, will be found a wealth of suggestions for happy Sundays in the home.

(3) *Parents' library.*—The list of books applicable to the devotional life of the home and to the general efficiency of the home in the field of religious education and of helpful home reading is a very long one and is being added to constantly. Quite a long list may be found in *Sunday School Officers' Manual*, Brown, Chapter XIV. *The Parent and the Child*, Cope; and *Parents and Their Children*, Moxcey, are good recent contributions to this subject.

6. The Parents' Department of the school. This is recognized as an activity within the Adult Division of the Sunday school or as a section of it. Sometimes this section, if of mothers' classes, is called the Mothers' Department and is separately supervised. Occasionally you will find a fathers' class, but ordinarily the fathers are enrolled

in the men's classes. *The Parents' Department of the Sunday School*, St. John (Connecticut State Sunday School Association) and *The Parents' Department* (New York State Sunday School Association, Albany, New York) contain full suggestions as to this department.

(1) *Promoting the department.*—Suggestions for building the department are: (*a*) Appoint a superintendent of parents' work. (*b*) Have the pastor assign all parents who are church members to some class in this department. (*c*) Get a list of school parents, advise them of the organization of this department, and invite them to membership. (*d*) Get a group of mothers into competition with a group of fathers for a membership drive. (*e*) Make a special effort with parents of children in the Cradle Roll, Beginners' and Primary Departments. These parents are more susceptible to the appeal and often come to the school with the younger children. (*f*) Encourage mixed classes of young fathers and mothers. (*g*) Wherever possible group parents according to the departmental age of their children in order to study together the problems nearest to them. This can be accomplished by beginning the classes with groups of Cradle Roll, Beginners', and Primary Department parents and working then for groups of parents of pupils in each of the other departments.

(2) *Lessons for the classes.*—Parents' courses, or courses for parents' classes, are now in process of production. They are designed for the special help of teachers, parents, and the home. They treat such topics as perplexities of the modern home; the home atmosphere; building strong bodies; forming right habits; the child at work; doing for others; training the devotional life; the child and the church. The Abingdon Press (New York City) publishes an "American Home Series"—thirty-four pamphlets adaptable for Sunday or week-day discussion, including such vital themes as "The Nation's Challenge to the Home"; "The Roots of Disposition and Character"; "First Steps in Character"; "The Religious Nurture of a Little Child"; "Sunday in the

Home"; "Youth's Outlook Upon Life"; "Sex Discipline for Boys in the Home."

(3) *Activities of parents' classes.*—These classes may have their own individual social and service plans or may combine for these. Such classes, if of mothers, meet monthly, organize the usual committees, but take as a service objective a ministry to motherhood in their neighborhood or in this or other lands. They naturally will seek to help nurseries, hospitals, orphanages, and summer camps or homes for children, and will promote the social betterment of their community in the interest of the protection of childhood. Fathers' classes may take objectives distinctly for men.

(4) *General parents' socials.*—The Parents' Department may promote an occasional social general get-together of all parents, whether members of the classes or not. That will be a good opportunity to explain the plans and purposes of the classes and enlist members.

(5) *What the Parents' Department seeks.*—A pamphlet published by the New York State Sunday School Association gives as the objectives of the department: (*a*) the study of the children by their parents one half hour each day (through play, story-telling, etc.); (*b*) the reading of one good parents' book each year; (*c*) attendance upon a weekly class and a monthly club meeting (a parents' problem class); (*d*) Parents' Day observed in the churches; (*e*) sex instruction of children by their parents or those competent, appointed by parents; (*f*) moral and religious instruction given to children by their parents; (*g*) parents' department library in every school; (*h*) promoting parents' parliaments in the larger cities and communities.

7. Mothers' or parents' association. This is sometimes called the parent-teacher association. It is an organization of mothers or parents with the officers and teachers of the school or of those departments in which the parents are interested. It does not require that the parents shall be members of Sunday-school classes, although its

strength will come from those parents who are attending members of the school.

Such associations have a recognized plan as a coöperative influence in public-school work. They are invaluable as a factor in the Sunday-school field. As suggested, such associations may be formed strictly on departmental lines or they may be interdepartmental organizations. As the problems of the younger children are largely the same, it has been found advisable to organize first the mothers or parents of children in the Cradle Roll, Beginners', and Primary Departments into one association; and later, if desirable, to include other departments. Two associations—one of parents of pupils in the Children's Division and one of parents of teen-age young people—would be a more normal arrangement because of the diversity of interests. For the smaller school one parents' association may be more desirable.

The association should be officered by teachers and parents, and the committee organization should provide for program, hospitality, education, membership, and service. It has been found better to meet the expenses through monthly offerings than by membership dues. These should be sufficient to cover refreshments and additions to the mothers' library.

As to time for the meeting a weekly afternoon meeting of mothers for a mothers' study section has attractive features: to discuss subjects of mutual interest; to take up some book for special study, such as *Child Nature and Child Nurture*, St. John. Mothers may bring their sewing and listen while one of the number reads a chapter from the book under study.

For the monthly meeting it is customary to select a topic for each meeting, this to be presented by some teacher mother, or expert. A series of topics may be planned for a year ahead and printed, together with a text for the meeting, and setting forth other features as well, and planning at least one or two gatherings to which the fathers are to

be invited. Among such topics may be suggested the following: "Confidence Between Children and Parents," "Sunday Amusements," "Children's Rights," "Home Courtesy," "The Religious Training of Children," "How May We Foster the Spirit of Service in the Home?" "Cultivating Reverence in the Home," "How Shall I Punish My Child?" "Ought Mothers to Urge Their Children to Join the Church?" "The Religion of a Child," "Bedtime-Hour and Cradle Songs," and "Books in the Home and How to Use Them." Musical features, a good reading, a game, and simple refreshments will complete an enjoyable evening.

Such an association should keep in touch with similar organizations, with the National Congress of Mothers' Clubs (Washington, D. C.) and should have some local and other child-welfare objective. It should provide pictures for decoration of the Sunday-school rooms, coöperate in the Christmas and other special-day plans of the school, and keep in circulation among the mothers an effective mothers' library and mothers' magazines.

From such a mothers' or parents' association recruits should come for the Sunday classes, and teachers for Sunday-school classes should be obtained. The Sunday-school officers and teachers will find many an opportunity, through direct address and through the personal contacts of the meetings, to bind home and school for effective coöperation in the better religious training of the children.

8. The Home Extension Department. This is ordinarily called the Home Department. Its organization and activities are suggested under Chapter VII. Some tested plans may be suggested which have made this department a home-reaching and school and church-attaching ministry. The Northfield Sunday School has a training class for Home Department visitors in two sections—"beginners" and "advanced visitors." At the Baptist Temple Sunday School (Los Angeles) Home Department reception the platform was decorated with white and purple flowers and the Home Department colors. Across the piano the Home Department

pennant was thrown. Iris, calla lilies, violets, and ferns were used. Some of the circles wore their badges or class colors. Circle 5 wore a red carnation and fern; Circle 8, orange and green Dutch sunbonnets; Circle 9 wore purple tissue-paper "nines" on the right arm. The Home Department visitors wore tissue-paper caps, with purple bands across the front. Each circle in turn made a special contribution to the program. The Home Department of the Richardson Memorial Church, Philadelphia, on boosting its membership from 405 to 528, brought its members together for a social rally, listened to an address, chose captains for the contesting sides (the "whites" and the "blues"), and went into the highways and byways for its new members.

The Home Department of the First Methodist Sunday School of Los Angeles, with more than a thousand members, calls together its visitors once a quarter to talk over the work, to solve problems, and to coördinate and strengthen its service. It holds an annual social and an annual Home Department picnic, the members going by autos. Another Home Department adopted the plan of a monthly meeting and program to stir interest, beginning its campaign with a Sunday-evening Home Department church service. During the year the monthly features included an address on "Why Study the Bible?" by a prominent business man; a stereopticon lecture on the Holy Land; a debate between Home Department and adult-class members on the subject "Which is the most important element of a nation's life—education or religion?" and an all-church Bible class, with four hundred present, conducted by a professor in a church college.

In the Broad Street Baptist Sunday School, Washington, Pennsylvania, the year's record of a department of 126 included business meetings of the officers, 188 visits to sick and shut-ins made by the welfare committee, eight families helped with clothing and provisions, nine prayer meetings held.

The Saint John's Sunday School of Evansville, Indiana,

with six hundred Home Department members, promotes district social meetings of members at homes of the visitors, a quarterly review of the lessons at the church, an annual supper, sustained for one month a native worker in India, makes souvenirs for the Eastertime school celebration, cares for the visitation of the Cradle Roll Department, and is present in a body at all special-day services of the Sunday school. The superintendent of one department sends a letter of welcome to each new member, inclosing material and urging personal work for new members. The live Home Department of the Warburton Avenue Baptist Church of Yonkers, New York, makes much of its annual social as a community affair, inviting present and prospective members and enlisting the mayor and other leaders as speakers.

9. The teacher and the home. Parents will always receive gratefully the visit of a Sunday-school teacher. Few instances can be recorded to the contrary.

A good plan is to push a general visitation of all the homes of the school by the teachers within a fixed period, the teachers to report back to the superintendent or committee the date of the visit and any facts of special interest. This plan has been worked with large success. It helps solve the absentee problem, corrects addresses, strengthens the ties between teacher and home, brings in new members, and unites all for results. Nothing is more vital than the talk between teacher and parent concerning the child; and if both can kneel in prayer for God's blessing upon home and pupil, a great advance has been made. The teacher's letters to both parents and child are only second in value. Helpful books may be given, suggested, or lent. Invitations to join a parents' class may be extended. The mother may be invited occasionally to a class social. Family worship may be suggested and encouraged by the teacher through the daily-home-Bible-reading plan.

10. The pastor and the home. The home of the non-Christian parent can most easily be reached by the pastor through the child. One pastor received three hundred new

members into his church in one year from parents of children on the big Cradle Roll list of that church by specializing on the visitation of those homes. Under the tactful guidance by that pastor, the "little child" led those parents straight to Christ and the church. The live pastor can find results beyond his thinking in striving to reach non-Christian parents. A few additional plans may be suggested.

(1) The pastor should carry with him, in his calls upon both church members and nonchurch members, cards for enrollment in various departments of the Sunday school, Cradle Roll, Home Department, Parents' Department, or parents' club or association. (2) He should plan for three or four outstanding parents' days during the year, including, of course, Mother's or Parents' Day and a "home extension day," utilizing these occasions to enlist for family worship and membership in some department of the school. (3) He should plan a special visitation of all church homes by his official board and others to win every church member for the Family Worship League. (4) In the church service he should plan for the children as well as the adults through a five- or ten-minute talk to the children. Parents will be drawn to listen to these talks. Material for such talks can be found in *Little Ten Minutes*, Bagley; *The Junior Congregation*, Farrar; *Talks to the King's Children*, Stall; *Children's Story-Sermons*, Kerr; *What I Tell My Junior Congregation*, Bennett; *Five-Minute Sermons to Children*, Armstrong; and *Finding Out God's Secrets*, McKay. (5) He should set up goals for the attendance of fathers and mothers at the church service, through announcement, advertisement, and the children.

11. The superintendent and the home. The superintendent's special relation to the home is suggested in practically every chapter of this book. His best work for the home can be accomplished in stimulating and training workers to use those home opportunities and contacts which come to every officer and teacher of his school. His own personal messages to pupils and parents in connection

with special school occasions are helpful, as are his general appeal to the home and community through the press and attractive cards and posters. If he can find time for personal home visitation as suggested in Chapter XXIV he will have forged links that are invaluable.

Bibliography

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Child Nature and Child Nurture, St. John.
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How to Teach Religion, Betts.
The Training of Parents, Abbott.
Parents and Their Children, Moxcey.

Topic for Special Study

The element of religion in the average American home.

Topics for Class Discussion

1. Name five special methods of reaching the home.
2. What is the best plan for a general community visitation?
3. How can we enlist parents for Sunday-school attendance?
4. How can the family altar be best introduced into the home?
5. How may we get parents to attend church?
6. What is the best plan for interesting the non-Christian parent in the school?
7. How can the pastor promote Sunday-school interest in the home?
8. Name plans for parents' conferences.
9. How can the teacher bind home and school?

CHAPTER XVII

THE WEEK-DAY PROGRAM

In this chapter we shall discuss various forms of the school's activities between Sundays and particularly the week-day and vacation church school, which is becoming more and more an accepted factor in rounding out the educational program of the church.

The week-day program as it relates to the recreational life is quite fully treated in Chapter XV. That same chapter deals with various organizations having to do with the religious, recreational, and expressional life of the pupil, and which function principally during the week, or whose meetings are usually held between Sundays. The school's expressional life in the field of social service will be treated in Chapter XX.

1. Parades. The Sunday-school parade has become an annual feature in many communities in both America and other countries. The idea had its origin, probably, in Brooklyn, where the one-hundredth anniversary of the Brooklyn Sunday School Union will soon be held. More than one hundred thousand persons in twenty divisions march through the avenues and in the parks. The schools feature floats, banners, Maypoles, flags of all nations, and incidents of a church and national character. The officials of the city, State, and Nation review the parade. Special anniversary songs are prepared year by year and sung in the schools and parks.

In another city the parade took the form of denominational divisions, each division having its own color, its own pageant and missionary features. Awards were given to the schools with best floats. These parades call the at

tention of the community to the work of the Sunday school, secure publicity for the cause, interest the attendance of the pupils, and enlist new members.

2. Pageantry. Reference has already been made to this in Chapter XV. Lists of available pageants for the community, as well as the local school, may be obtained from *The Church School* (150 Fifth Avenue, New York City) and the Missionary Education Movement (150 Fifth Avenue, New York City).

3. Missionary dramatics. *Making Missions Real* is the title of a book (The Abingdon Press) which presents for teen-age groups missionary work in Africa, China, India, and other countries, as well as Americanization, and emphasizes medical missions and stewardship. In *Missionary Education for Home and School*, Diffendorfer, there are some good suggestions for this new field of visualization of the gospel enterprise, so that it may truly educate and broaden the sympathies of the pupils. In *The Bankside Costume Book for Children* (Saalfield Publishing Company, Akron, Ohio) are many illustrations of costumes, covering Greek and Roman, thirteenth to seventeenth century, and ecclesiastical dress, armor, weapons, etc. The missionary societies, home and foreign, can also supply suggestions.

4. Exhibits. (1) *Handwork.*—In Chapter VIII the manual work of the school is outlined. At least annually, and possibly quarterly, parents and the community should be invited to inspect the graded handwork of the school—drawings, lesson expression, map modeling; sand-table, notebook and scrapbook work; designing for notebook covers, and class and departmental insignia. This should be arranged, if possible, in the department rooms, in classrooms, or in sections of the main room. Where there is a daily vacation Bible school or a week-day school of the church, the exhibit may include sewing, woodwork, burnt wood, reed-work, chair caning, and toy making. Pupils should explain the exhibit to visitors.

(2) *Missionary exhibits.*—These may include handwork

material of a missionary character, especially material following the familiar models referred to in Chapter VIII.

The writer's school had two special exhibits that drew thousands over a period of several days. One of these was the story of Palestine, showing the wall of a city, a typical gate and shops and attendants, a well, a model of Jerusalem, wedding and funeral processions, and women grinding the corn. On another occasion classes and societies became separately responsible for parts of a missionary exhibit. The home-mission work was exhibited through a hut in the Southland, with pickaninnies; an Indian tepee and all Indian appurtenances, with boys dressed in Indian dress; a model of the school's summer home, with grounds and water. For the foreign work the missionary fields of India, China, Japan, etc., were represented by a Japanese tea garden, Chinese curios, lanterns, and costumes, and an Indian home scene. The work accomplished by the classes and societies in supporting students or of a general character was told by costumed attendants. Missionary addresses, reports, tableaux, and the stereopticon deepened the impressions. A host of folks were interested, and those who took part were made more enthusiastic for the cause of missions.

5. Week-day religious instruction. Every true superintendent will admit that the time given by the Sunday school to its educational task is inadequate, and that it should be supplemented by some regular week-day instruction. The necessity for some workable plan that will more thoroughly ground the young in religious knowledge and character is potent to workers and leaders. Out of this need has come extensive experimentation in recent years in forms of week-day schools for religious instruction. All this experience, with suggestions for organization, programs, and curriculum, in connection with these schools, is presented in *The Week-Day Church School*, by H. F. Cope (George H. Doran Company); and a whole new series of textbooks for the use of such schools has been produced

under the title "Abingdon Religious Education Texts" (The Abingdon Press).

The question that vitally concerns the superintendent and pastor in connection with these schools is their relation to the present Sunday-school system. Are these schools to be correlated with the Sunday school as we know it or to be independent of it and controlled by community leaders, who may not be in full sympathy with present-day Sunday-school ideals and objectives? Both sides of the case are quite fully discussed in Dr. Cope's book.

While in this new movement there are many strong educational leaders who stand for the evangelical position and who are sincerely anxious to extend the work and influence of the Sunday school through more thorough week-day instruction, there are also those who are inclined to belittle the vast work of the Sunday school in its educational and character-forming service through all these years, and who would be glad to substitute for the Sunday school a system of week-day schools of religious instruction, under the direction of community leaders and without emphasis upon the cardinal beliefs of the Christian church.

Having said this, I want to be clearly understood as advocating the extension of religious instruction in a large way into the week, under such direction as shall coördinate it with the work of the Sunday school and shall safeguard it as to its evangelical teachings. In my own church for several years past we have had such a week-day school directed by one of the teachers of my Sunday school, who is also a public-school teacher, the school being one of a series promoted by the Protestant Teachers' Association of New York City.

Before initiating any plan for week-day instruction a careful study of all plans that have stood the test of time should be made by the committee on religious instruction of the local church. I should say, too, that that committee should also study its own church and Sunday-school program of education and make sure that the educational pro-

grams of the various organizations of the local church are so coördinated and developed that the child has a unified and not a confused impression of the educational processes of his church.

With this accomplished the committee can, in the light of the best standards, determine what is now missing in the educational content and teaching of its membership and outline its course for week-day instruction.

It will be impossible here to indicate in detail the plans of week-day schools which have been pursued at many points. The cities in which these schools have been carried on include Van Wert, Ohio; Batavia, Illinois; Corydon, Iowa; Rochester, New York; Toledo, Ohio; Gary, Indiana; Evanston, Illinois; Oak Park, Illinois; Baltimore, Maryland; Grand Rapids, Michigan; New York City; and Elmira, New York. The writer can suggest some of the general characteristics of these schools:

(1) *Classification of schools.*—This may be indicated by the directing responsible body. Schools may be organized by:

(*a*) Individual churches.
(*b*) Churches in coöperation:
  (1) Local church federations.
  (2) Local church group organizations, arranged especially for this purpose.
  (3) Simple, unorganized coöperation among churches.
(*c*) Community boards, on a coöperative basis.
(*d*) Special outside agencies, denominational or educational.

There are types existing representative of each of these forms.

(2) *Organization for direction.*—For the individual church the pastor or the church committee on religious instruction should be the responsible agency; for the churches in coöperation a community board of religious education, made up of the pastors and one or two laymen from each church (which may include women) or the re-

ligious education committee of the church federation, sometimes in coöperation with the local Sunday-school association.

When the grouping includes church and community agencies, the organization is usually termed "the community council of religious education." This may be representative of the churches primarily but includes also those who represent other community interests.

In the main the organizations thus far found effective have represented the voice of the churches.

(3) *Relationship to public-school authorities.*—After establishing the question of time need the directing groups come into conference with the local educational board or committee and endeavor to arrange for such a rearrangement of the school schedule as will permit the release of the children and young people for several week-day periods. The experience has been that the school authorities have been most cordial in their coöperation with those who have made such requests.

(4) *Time.*—This has varied greatly. From one to two and one half hours weekly is the range. When the time has been given out of the school schedule, it usually consists of two periods of one half hour each or a little more. In one instance, upon the united request of Protestants, Catholics, and Jews, one whole day weekly was arranged. Where it has been impossible to secure time out of the school schedule, as at Evanston, the time may be from eight-fifteen to eight-forty-five daily. In another case from four or four-fifteen to five, several days a week, was the period.

(5) *Place.*—In a few instances the public-school buildings have been used with pay where the community was predominantly Protestant. Objection is found to this plan in most communities, and the near-by churches are usually used where classroom facilities permit. In some cases special buildings are constructed.

(6) *Staff.*—This usually consists of Christian public-

school teachers. Occasionally the pastor is the teacher. These teachers are usually paid, sometimes by the hour, sometimes by the day. The school authorities often arrange the dismissal of pupils for religious instruction in class relays, so that it is possible for one teacher to be employed for successive periods throughout the day. Where there is more than one school, or even one school with a series of classes, a supervisor of instruction is appointed to coördinate instruction, arrange programs and examinations, and check up the teaching work. Sometimes helpers to teachers may serve without pay.

(7) *Support.*—This is provided through an annual item in the church budgets, through fees from parents, and by interested people in the community.

(8) *Membership and attendance.*—Where the public-school authorities work in close coöperation with the directors, it is often possible to secure a practically unanimous attendance of the public-school pupils upon the week-day school. And in several instances 90 per cent of the public-school enrollment has been in such attendance. In one city 10 per cent of the week-day pupils were not previously attending Sunday school, and in the city of Toledo the proportion was 40 per cent out of a total of 2,800. In communities like Evanston and Oak Park the attendance on the week-day schools ran from five hundred to one thousand.

(9) *Program.*—This covers worship, instruction, and expression. It includes Bible-drill work, hymn and Scripture memorization, handwork, notebook work and decoration, training for church membership, and graded Bible instruction. In one school the children were taught how to pray, and on a Saturday morning the children participated in a complete church service, in which they had major parts.

(10) *Curriculum.*—In some instances this is correlated with that of the Sunday school. Usually it is not so related. When pupils are doing geography work in school, Bible

geography is of course taken up in the week-day school. Where history is taught, Bible history is emphasized.

The material for the curriculum is drawn from a number of sources, including the "Abingdon Religious Education Texts," the "Westminster" and "Keystone Departmental Graded Series,'" the "International Graded Series," the "Christian Nurture Series" (Episcopal), the "Beacon Course," "Scribner's Graded Series," "University of Chicago Constructive Studies," and the "Evangelical Lutheran Series."

(11) *Credits.*—Under certain conditions, in some States, credits are given for attendance and work in the week-day schools and sometimes in Sunday schools. Usually credit is omitted, the interest being sustained by the character of the work and its partial recognition by the school authorities. While the attendance upon the week-day schools has been generally from the first six grades, high-school students have constituted an important part of the school attendance in certain communities, such as Oak Park, which registers nearly one thousand pupils from the upper grades and high school. In Colorado, Indiana, North Dakota, and other States from two to fourteen credits can be earned by Bible study in the Sunday school under certain conditions.

(12) *General.*—The more satisfactory experiments have been those in which the church leaders have entered actively into the plans and have directed and supported the week-day school. Where this is done, there is little danger that the week-day school will become a competitor to the Sunday school. Instead it should be an augmenting factor to the whole work of the school and tone up the whole program and equipment.

6. Vacation schools. These are of two kinds: the religious day school and the daily vacation Bible school. Both are usually conducted during the summer and for half- or whole-day sessions.

(1) *Religious day schools.*—These began operation in

1900 and have been applied to smaller communities, while the daily vacation Bible school has been used chiefly in the larger cities. The program usually extends through the morning hours and includes worship, memory work, and Biblical instruction. These schools are for short-term periods of two to three weeks, meeting six days a week. They include all grades. In *The Vacation Religious Day School*, Stafford (The Abingdon Press), will be found a full outline of program and curriculum for these schools.

(2) *Daily vacation Bible schools.*—These schools, promoted by the Daily Vacation Bible School Association (Bible House, New York City), are increasingly popular both in America and other parts of the world. They provide for a six weeks' all-day summer school, with a varied program, which combines instruction and recreation very delightfully. The mornings are given to the school session, the afternoons to organized play and hikes. These schools are promoted by city Sunday-school associations and independently and are often supervised by a paid director. Teachers, too, are paid, the expenses entering into the church or association budget. A suggested division of the time is one fourth to training in the devotional life; one fourth to the lesson period; one fourth to habit talks, patriotic talks, and exercises, memory drills, calisthenics, and supervised games; and one fourth to expressional work, including handwork and dramatization. The handwork is varied and includes, for younger children, string beads, raffia chains, and paper dolls; for juniors, basketry, advanced raffia work, Bible book-marking, and map molding; for older boys, hammock knitting, carpentry work, chair caning, and first aid; for older girls, sewing classes, making garments for children's hospitals or wards, orphanages, nursing, and domestic science.

At the close of the school an exhibit, with an evening program of drill work and songs, will attract parents and community. Such a school will give a fine start for the fall program. Additional material, manuals, and sugges-

tions will be furnished by the denominational Sunday-school boards and the Daily Vacation Bible School Association, Bible House, New York City. The Presbyterian board has standardized these schools and publishes *A Handbook for the Daily Vacation Bible School.*

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The Sunday School Between Sundays, Knapp.
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Topics for Special Study

1. The religious value of pageantry.
2. The time necessary for adequate religious instruction.

Topics for Class Discussion

1. What are some accepted forms of the school's week-day expressional and educational life?
2. What is the value to a school of the parade plan?
3. What is the place of religious pageantry and plays in a school program?
4. What educational value is there to pupil and home in the Sunday-school exhibit?
5. State the purpose of a week-day school of religious education.
6. What is the usual plan of such a school?
7. What is the plan and value of the daily vacation Bible school?

CHAPTER XVIII

MISSIONS IN THE SUNDAY SCHOOL

Missions should have a large place in the life of the Sunday school. We are in the flood tide of a great missionary movement, which is sweeping the church onward in an effort to reach for Christ the entire world in this generation. The Sunday school is a vital part of this movement, because the Sunday school of to-day is the church of to-morrow, and the training in missionary ideals now will result in missionary giving and service later. Mission study educates the pupil in sympathy and gives him an acquaintance with the big world and its needs. It shows him his individual responsibility to the unenlightened millions.

I. Missionary Organization

1. Sunday-school missionary organization. The form of the missionary organization of the Sunday school will be determined by the denominational requirements. In the Methodist Episcopal Church the requirements are a missionary society, with officers, who constitute the local board of managers, and a monthly offering.

2. Missionary policy for the Sunday school. The missionary policy for the local Sunday school should include the following features: (1) The organization of the Sunday-school missionary society or the appointment of a missionary committee. (2) Missionary instruction. (3) Missions included in Christian worship. (4) Missionary library and literature. (5) Missionary offering. (6) Recruits for mission fields. The superintendent who desires to make missions a live factor in his school should post himself by reading *A Manual of Missionary Methods for*

Sunday-School Workers, Trull. He should present the missionary opportunity to the workers' conference, and a definite missionary policy to the school should be undertaken. It may be well not to attempt to cover too much ground at the start, but to do thoroughly what is attempted.

3. The missionary committee. The president of the Sunday-school missionary society may be the chairman of the committee. There should be at least one member of the committee in each department. Where the departments are large, this department member may act as the chairman of a department missionary committee.

A school director of missionary instruction, who may be a member of the missionary committee, may be appointed to guide the educational work. The general work may be subdivided, one member being responsible for publicity bulletins, another for programs, another for the library, another for missionary material and curios.

4. Director of missionary instruction. Acting under the missionary committee, the director will plan the educational work and material to fit the grades, assist department superintendents and department committees as desired, organize mission-study classes, and assist the Teacher Training Department in planning the missionary course of instruction for prospective teachers. The director can help the teachers by taking five minutes of the weekly teachers' meeting to suggest missionary illustrations for the regular lessons.

II. Missionary Instruction

1. Missionary material. As related to general equipment this may include a general missionary map of the world, separate maps of the missionary countries, curio box, globe, or large map indicating missionary stations by red crosses or tags, charts, quotations from missionaries and leaders, illustrated missionary programs, bulletin board, posters, library, material for notebook work, stereograph and lantern pictures, pictures of missionaries, Oriental

pictures, missionary periodicals, and missionary object lessons. These may be obtained from the missionary or Sunday-school headquarters. A missionary-exhibit room is desirable for missionary material, museum curios, missionary notebooks, and handwork and pictures.

The White Temple Baptist Sunday School of Portland, Oregon, has a mission-study room, in which all such material is kept. In this room is a missionary map of the world and of special countries in which the school is interested. Home and foreign fields alternate in an exhibit of material on shelves in sections about the room. On a United States map the Baptist Indian mission stations are marked in red, and Indian dolls and a general outfit are shown. In the China section there are typical things from China. There also are pictures of missionaries, hospitals, schools, and material to arrest the eye. Every Sunday some class is brought into this room by the missionary director and a graded missionary lesson taught. Each class is held responsible for a share in both home and foreign missions.

2. Education from the platform. (1) *The monthly missionary program.*—The day should be planned for well in advance. A special topic may be assigned to classes under a yearly schedule, covering alternately the foreign and the home field. Excellent material for this can be found in the program suggested above and in those published by the foreign and home missionary societies in their monthly papers. These class programs may be presented with costume effect, essay, narration, and picture. Inform the school in advance of the topic to be presented.

In turn the great missionary heroes may be made the subject of the program, on dates nearest their birthdays if possible. Their pictures may be exhibited, enlargements made of their sayings, and the story of their life and work presented. There is abundance of fascinating material in the lives of such heroic men as Mackay in Uganda, Paton in the New Hebrides, Eliot and the Indians, Carey in India,

Livingstone in Africa, Jason Lee in the Northwest, and Verbeck in Japan.

Have a missionary map talk to explain where the money goes, showing missionary stations, giving one or two salient facts about each country and indicating the kind of work done most largely in each—whether hospital, educational, or Bible work. A class representative may give the facts or a brief story concerning each country. This may be done as a preview or a review of the year's program.

A letter may be read from the school's missionary, from a student supported by school funds, or from a hospital helped. A curio or object, such as chopsticks, postage stamp, rice bowl, or incense stick, may be used as the point of contact for a stirring missionary story or address.

Day stereopticon illustrations of a particular country's missionary work may be procured from the denominational boards and will actualize missions in a striking way.

A short drill on interesting facts in connection with each country presented will be helpful.

The review of a library book may be given by a pupil or teacher, and the missionary facts introduced in connection with it. A pupil dressed to represent a native of a mission field will tell the story of her life. Such costumes can be very simply made, using kimonos, curtains, or cheesecloth. Designs may be secured from pictures in missionary literature.

Where schools have department rooms, the missionary program should be graded. If China is the subject for the monthly exercises, the material should be organized to make the right appeal to each age group. Mission-study classes for the department should be encouraged, with the textbook to fit the age. Pupils like to make books of illustrated stories of missionary heroes or missionary hymns.

(2) *Every Sunday.*—The missionary meaning of the current lesson may be given by the superintendent in his review. Missionary stereopticon slides may be exhibited

during the ten minutes preceding the school session. A missionary hymn may be sung, and the missionary remembered in prayer. *Five Missionary Minutes*, Trull, suggests the plan for a missionary story or fact for each Sunday.

A missionary director may, by previous arrangement, go to a class each Sunday and teach there a special missionary lesson. Have each class on successive Sundays present through a representative a missionary fact or incident dug out from the secular or religious press.

3. Special training material and plans. In the primary grades an object lesson, a picture, a simple story, may be used. The Japanese and other picture cards and object sets, "Homes Around the World," and "Young Americans" (Ferris), are helpful primary picture stories.

In the Junior Department such stories as those of Sheldon Jackson and Paton; *Under Many Flags*, Cronk; and *Stay-at-Home Journeys*, Osborne, may be made fascinating as a basis for the development of missionary interest, through their study by classes at the home of the teacher, or a review of the books in a junior missionary program, or as supplemental work in the department.

In the Intermediate Department *Uganda's White Man of Work* (the story of Mackay), *Making Life Count*, Foster; and *A Noble Army*, Hubbard, will capture the interest of the biography-loving, hero-worshiping intermediates.

For the seniors and young people, *Servants of the King*, Speer, will heighten their life ideals and inspire for service. *World Friendship*, Murray; *Playing Square With To-Morrow*, Eastman; *The Moslem World*, Zwemer; *The Why and How of Foreign Missions*, Brown; *The Kingdom and the Nations*, North; or *From Survey to Service*, Douglass, will form the basis for arousing adult interest.

In some schools where the uniform lessons are used there are classes in the departments which take up these books for a limited time instead of the regular lesson.

A mission-study class may be organized in the school, in which class the members have special missionary work as

an objective, taking up such a book as *The Why and How of Foreign Missions*, Brown. *The Mission Study Class Leader*, Sailer, will be helpful to the teacher. There is a call for missionary leaders for the different organizations of the church and school and for the different departments of the school. Such a class should prepare in methods of work, as well as in general missionary information. Missionary notebooks are made up by pupils taking a special character or country and illustrating it with maps, Tissot pictures, and other pictures. If a country, the material may include maps, missionary stations, population, religions, missionary heroes, and missionary work being done. A missionary hymn such as "From Greenland's Icy Mountains" may be decorated and illustrated.

4. Missionary pageants, plays, tableaux, "movies," and stereopticon. As outlined in previous chapters a whole new field of missionary education material has been made available in the last ten years in the line of missionary pageants, plays, tableaux, motion pictures, and the stereopticon. In connection with the great campaign for missionary funds material for teaching through the eye gate has been plentifully developed. Young people can be aroused to great missionary enthusiasm through this appeal to action and visualization.

To list the material now available in all these directions would be a large task. Lists of such material, for purchase or for lending, can be obtained from the denominational mission and Sunday-school boards and the Missionary Education Movement (150 Fifth Avenue, New York City).

5. Missionary exhibit. In Chapter XVII will be found suggestions as to a school's missionary exhibit which will interest classes, departments, and homes.

A combination plan of exhibit and play was shown in a "Missionary Journey Through Africa," planned by Delavan L. Pierson, in the Presbyterian Sunday School of Upper Montclair, New Jersey. For several weeks the classes prepared through a ten-minute period each Sunday for a

study of *The Tribe of Zambe*, Trull. At the close of each lesson the superintendent gave a demonstration through a geography or language or other lesson. Each class prepared an African exhibit or scrapbooks, with maps and pictures of Africa and of models of African villages. The "journey" came on a week-night. There were songs, devotional exercises, a map talk on Africa, showing the progress in winning Africa to Christ, and, through a light contrivance, showing each Presbyterian mission in Africa. The platform represented an African scene, with palms, an African hut built by the boys, a missionary tent, and an African kettle. African curios had been obtained from the mission board—a war drum, spears and battle axes, grass and bark cloth, a witch doctor's headdress, rattle, and medicine; necklaces and bracelets. Old and new methods of medical treatment were shown in one scene; a slave raid; a missionary school. Each class brought a special offering for Africa.

6. Graded lessons and missions. The graded lessons in the junior, intermediate, and senior courses make definite provision for missions as a part of the courses. These lessons will be a fine contribution to missionary education in the Sunday school. They may be supplemented by the other agencies suggested in this chapter in order to round out a missionary interest that shall mold the generation now with us for an intelligent part in the missionary effort of the strategic years just before us.

7. Teacher training and missions. In the specialization work of the teacher-training class missions must find a place through the inclusion of missionary material in the required lessons, as is done with some denominations, or through the use of books that cover the ground of instruction in mission teaching, such as *A Manual of Missionary Methods for Sunday School Workers*, Trull; *Training World Christians*, Loveland; and *The Mission Study Class Leader*, Sailer. Such preparation should include some knowledge of missions in general, and the denominational

missions in particular; the knowledge of missionary material, how to apply lesson material to stages of progress; the aim, obligation, and opportunity of missions; the missionary significance of the Bible, the methods of creating missionary atmosphere in department and school, the personal relation of every pupil to the growing Kingdom, and the obligation of Christian stewardship. In the weekly workers' meetings these items should be a part of the normal drill for teachers who have not had the benefit of special instruction.

8. The adult class and missions. A missionary objective, home and foreign, is essential to save adult classes from self-centering and to conserve the mighty force of the adult movement for highest Kingdom purposes. The courses for class discussion have been suggested. These may be considered by the report method, in which members of the class present topics from a book or résumés of chapters for discussion; or the textbook method, by which each member has his own textbook, a chapter being discussed weekly. This course should, however, be limited as to time and be tied up to some Bible foundation, so that the class will keep the Book at the center of its life and as the basis and the warrant of missions. Some adult classes will enjoy a midweek meeting for discussion of a mission study book or topic.

The class missionary committee will keep the class in touch with some objectives on the home or foreign field, supported by the class contributions, will provide such missionary items as will keep the class keyed up to its missionary obligation and opportunity and will promote a class missionary library, or will coöperate with the missionary committees in securing an adult section of the school missionary library.

9. The missionary library. The quantity and quality of up-to-date books on missions for young and old have kept pace with the missionary movement and have greatly fostered that movement. The library and missionary commit-

tees should coöperate in the selection of books from lists of books furnished by the missionary departments of the denominational Sunday-school boards. There should be graded lists for departmental use. The department books, when selected, should be listed as such, and the lists posted, or duplicated and placed in the hands of each pupil. It will help the distribution if each department has its own books, the inspection and circulation of which may be directed by the department member of the missionary committee.

Plans for introducing the books may include: (1) The platform review of a special book by a member of the library or missionary committee. (2) Outlining the story on the platform to the point of absorbing interest, then suggesting the book. (3) Library posters illustrating vividly the book. (4) Posting the new book on the library bulletin, with a brief sketch of contents. (5) List of new books to teachers with request as to special mention to pupils. (6) A library social, with brief papers by pupils on the books read, with scaled rewards for the best compositions. (7) Have a librarian who is enthusiastic on missionary literature and make him a member of your missionary committee. (8) Suggest missionary books from the platform which will illustrate the missionary or current lessons. (9) Have a class reading circle to meet at the homes of teacher or members, chapters being read and discussed. (10) A missionary ladder of five to ten rungs in each department beyond the primary, one rung for each book in the required reading for department to be a "top notcher."

For teachers a fine foundation for missionary interest will be laid in such books as *Where the Book Speaks*, McLean; *Evangelization of the World in This Generation*, Mott; *The Missionary and His Critics*, Barton; *The Missionary Enterprise*, Bliss; *The Decisive Hour of Christian Missions*, Mott.

Several copies of the leading missionary magazines, such

as the *Missionary Review of the World* and the denominational missionary papers, should be subscribed for from the school funds for use by the missionary committee and in the reading room, or for circulation among the classes.

10. The missionary bulletin board. There should be a bulletin board for the school and also a department bulletin board for department missionary items. This bulletin will be in charge of a member of the missionary committee, who should have some artistic faculty, so that items may appear in attractive and striking form. On the board may be placed newspaper clippings of recent news from missionary lands, names of new missionary library books, pictures of missionary subjects, to be changed weekly, or a brief, interesting missionary story. Missionary Sunday will be advertised strikingly, showing topics and special attractions.

11. Suggested methods to interest. (1) Hold a week-evening with juniors and intermediates with a picturesque program. Pupils with flags of different nationalities will each tell a story of the country. A paper may be read on some missionary hero. A missionary incident may be presented in action or in tableau. The platform may be decorated to represent the country portrayed.

(2) Distribute missionary papers on Missionary Sunday.

(3) Give an evening stereopticon lecture on Alaska, Porto Rico, or Persia, introducing missionary items.

(4) Display missionary mottoes, posters, and quotations, framed and changed frequently.

(5) Provide a missionary with a camera and films, asking him to send home the films, from which pictures may be made for the bulletin board, and lantern slides for the stereopticon.

(6) Have primary and junior children dress dolls in foreign attire, or group missionary pictures on gray board.

(7) Have a place in the church calendar and the church paper for missionary items.

(8) Place upon the walls pictures of missionary subjects

and photographs of former pupils who are now missionaries; of supported students, suitably framed, with a suggestive blank place for picture of the next missionary from school.

(9) Interest pupils in contributing lesson or other picture cards and magazines, to be boxed and sent to foreign mission stations for use in attracting attendance to mission Sunday schools. This may be done through the Surplus Material Department, World's Sunday School Association (216 Metropolitan Tower, New York City).

(10) Suggest to classes the packing of barrels for hospitals, orphanages, and the frontier.

(11) Encourage the sending of a missionary from the school ranks, such missionary to be supported by the school.

(12) Send a delegate to a missionary summer institute to make a report to the school.

(13) Aim to have some point of interested attachment and correspondence in every missionary country.

(14) Use missionary stereograph pictures, keeping a set in circulation among the classes.

(15) Have a missionary debate or series of debates for your seniors.

(16) Organize your classes or departments into "Light Bearers," "Junior Missionary Bands," "King's Heralds," "Home Guards," and "Dorcas" or "Queen Esther Circles." Apply to the home and foreign board offices for plans.

(17) Publish and distribute in card or booklet form the sketches of missionaries, with some striking missionary facts. Pictures will add to attractiveness of these.

(18) Interest the boys in making and collecting material for the missionary museum.

(19) Have the Beginners' or Primary Department contribute beginners' material, including teachers' books, to foreign Sunday schools. Explanations in the language of the children will be printed by the missionaries on the reverse of the picture material.

(20) Have the "Dorcas" and other circles take up mis-

sionary topics for presentation by members at their weekly or monthly meetings—such topics as "Frontier Work," "Spanish-American Work," "Colored Schools," "Mormon Work," "The Top Knots," and "Children of the Sunrise Kingdom."

(21) Ask foreign missionaries to send picture postcards for sale or mounting.

(22) Interest the older pupils in drawing, for school use, maps of mission countries; making missionary mottoes, charts, and pictures.

(23) Use the blackboard for missionary items.

(24) One school used a "talent" plan, distributing to each pupil a piece of money to multiply for the missionary offering. From thirty dollars the offering grew to three hundred dollars. Popcorn, bulbs, fagots, and calico became the objects of investment. One class, from an investment of twenty-five cents, produced thirteen dollars in six weeks.

(25) Have a missionary fair, each booth with a national flag, the pupil in costume, and articles specially illustrative of the field.

III. The Missionary Investment of the Sunday School

1. Giving money. Giving is the expression of the missionary impression. It is the pupil's personal "go" where he cannot physically be on the field. It is his contribution for a substitute. The following plan as to systematic Sunday-school giving is recommended:

(*a*) That every pupil give to all objects in which he should be trained to be interested, and in relative proportion to their importance.

(*b*) That some duplex system of finances be adopted (1) for the Sunday-school treasury, to be used for such purposes as the school may designate; (2) for missionary and other benevolences.

(*c*) (1) That this system be used every week, and (2)

that a definite pledge on the weekly basis be sought for each of the foregoing objects from every pupil in the school.

(*d*) That the adoption of this plan should not eliminate but encourage additional offerings on special days, such as Christmas, Easter, Children's Day, etc.

(*e*) (1) That each Sunday school give at least as much for missionary and other benevolences as is expended for local support, and (2) that each Sunday school keep in correspondence with its missionary boards to ascertain their needs.

Schools that are already supported by the church and give all their offerings to missions and other benevolences should give the pupil opportunity, either through the Sunday school or through church channels, to give to the support of the church.

With the younger children it is desirable to get the consent of the parents to the weekly pledge.

Many schools make an annual Easter offering for missions, using the service supplied by the Board of Foreign Missions. This offering, however, may be used as supplemental to the regular offerings, which should be made the basis of the training of the pupils in systematic giving.

2. Stewardship and tithing. The Methodist Centenary and other denominational campaigns have brought afresh to the church the question of Christian stewardship and the principles of tithing both as to money and as to time, which is money. A rich literature upon both subjects has been produced and may be obtained from the mission and Sunday-school boards.

It should be recognized that if the church is to incorporate into its present and future life the principle of God's ownership of our means and life, education must begin in the Sunday school. Stewardship programs especially for introduction in the Sunday school are now available.

3. Prayer for missions. This supports the missionary in his lonely struggle against the terrible pressure of a different civilization, local indifference, the occasional fail-

ure of converts, the wear of an enervating climate, and the pull of the homeland. Prayer is the buoyant atmosphere that keeps the soul moving on steadily to its goal.

We should pray in unison with Christ for the lost, disinherited children of our Father. "Other sheep I have which are not of this fold; them also I must bring." "That they all may be one." "Thy kingdom come." The superintendent should pray in every session for missions and missionaries, for the school missionary, and for those especially supported by the school. He should encourage teachers and pupils to unite with him daily in prayer for these objects.

We must train the pupils to pray as well as to pay and to know that there can be no real virtue in our gift unless laid upon the altar of prayer. One New York school has a monthly prayer calendar that it gives to each pupil. This calendar gives the list of special missionary objects for prayer and some strong missionary quotations.

In recent years leagues of intercession have been formed to pray daily for the cause of missions. Ascertain the plan of your board and enlist the pupils as members.

4. The giving of life. Mr. Trumbull has well said:

> The day is coming when the Sunday school that has not sent some of its members to the foreign field as missionaries, while at the same time numbering still others in its membership as volunteers pledged to go, will be ashamed and self-condemned.

In a Buffalo Sunday school, as the result of the interest of a praying teacher, twelve of the young men of the class have, within one year, volunteered for Christian service.

A superintendent can assist young people to a decision for a life service by the life stories of heroic souls; by suggesting books and leaflets or pamphlets, such as the Y. M. C. A. "Life Decision" series, which may inspire to decision; by praying publicly that some worker may go forth from the school; by an appeal for volunteers on Missionary Decision Day; by seeking an interview with young people of

promise in order to lay opportunities before them; and by a conference with teachers as to possible missionary material in the class.

One representative of the school in the missionary field will do more to naturalize missions and inspire a missionary atmosphere in the school than a year of ordinary effort.

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Topic for Special Study

The relation of the Sunday school to missionary work.

Topics for Class Discussion

1. Name chief missionary motives.
2. What missionary organization is required in Methodist schools?
3. What should be included in a school's missionary policy?
4. What is the service of the missionary committee and director?
5. Name essential missionary material.
6. Suggest methods for varying the missionary program.
7. Name one book available for study in each department above the primary.
8. How can tableaux, "movies," and the stereopticon be utilized in teaching missions?
9. What is the place of missions in the graded lessons?
10. Suggest a few methods for inspiring missionary interest in the school.
11. What plans will make an effective missionary library?
12. What is the ideal plan in missionary giving?
13. What is the place of prayer as a factor in missions?

CHAPTER XIX

TEMPERANCE AND PURITY IN THE SUNDAY SCHOOL

1. Temperance. Temperance teaching in the Sunday school and the public school in the past is largely responsible for the prohibition victory of to-day. Continued agitation and education are essential if we are to secure prohibition enforcement and extend the victory to other lands. World-wide prohibition in our generation must be the goal.

(1) *The Sunday school and prohibition.*—"Public opinion made the law. Nothing but public opinion can enforce it. The temperance task of to-morrow is to mold and hold public opinion." Sunday-school workers have but to read the daily press to note the relentless effort of the liquor interests to bring about a reaction of public sentiment in favor of the relaxation of prohibition in the interest of beer and wine. The effort has the tacit and often outspoken support of those who had formed the drinking habit and of those who resent what they esteem an encroachment of personal liberty. The sentiment of the foreign-born in America is strongly for the repeal of the law. "Booze has not even asked for an armistice." If we fail in holding the line, it will be because we have underestimated the purposes and strategy of the enemy and have not continued the training of a generation to know, hate, and fight the evil.

This educational process may be conducted in such ways as these:

(*a*) Occasionally distribute leaflet literature obtained from the church temperance board, showing the facts and contrasting figures as to the actual working of prohibition in communities and States, in its effects upon arrests, courts, asylums, savings banks, prisons, and the community

as a whole in its business and moral interests. The Board of Temperance, Prohibition, and Public Morals (Washington, D. C.) is headquarters for this information for the Methodist Episcopal Church. The Anti-Saloon League everywhere has this information.

(*b*) Exhibit striking posters and charts (made by pupils or produced from headquarters) which will show vividly the progress of prohibition. The best of these should remain upon the school walls.

(*c*) Call for a newspaper-clipping week (a contest between classes, it may be) to discover the publicity given to the efforts of bootleggers and others to break the law in the interest of profit.

(*d*) At least quarterly set aside from fifteen minutes to half an hour for a stirring meeting on prohibition enforcement. Arrange for a good speaker, an exhibit of posters, and brief statements by pupils as to the benefits of prohibition.

(*e*) Have a printed temperance service of worship for occasional use. This may include rousing songs, a flag salute, quotations from prominent men, Scripture temperance selections, and some strong temperance facts. Decorate the room and platform with national colors.

(*f*) Appoint a temperance and purity committee or a temperance and moral-reform committee. This committee should coöperate with the superintendent in these plans and keep on the outlook for prohibition lawbreaking, coöperating with similar committees in the community for pressure upon the authorities for law enforcement.

(*g*) Use the bulletin board for occasional striking publicity items.

(*h*) Use stereopticon slides and charts showing scientific temperance facts and the effects of alcohol, cigarettes, and drugs upon the blood and vital organs.

(*i*) Use Lincoln Sunday as a temperance Sunday. His picture should be draped with a flag. Quotations from his addresses and facts from his life should be given. The ex-

ample of other Presidents may be indicated. Quotations from national leaders on temperance should be recited by pupils selected for the purpose.

(2) *World's Temperance Sunday.*—America's direct responsibility for bringing about world-wide prohibition makes necessary the education of the Sunday school to temperance facts and news in other countries. This should be done for the sake of these countries and for the sake of America because of the unfavorable reaction of liquor-drinking nations upon us. To advance is to preserve our hard-fought liberty.

We know that the liquor interests, shut out from America, are seeking a foothold, wherever possible, in other lands. They are a menace there and a menace to us. The battle must therefore be carried to Japan, to China, everywhere.

World Temperance Sunday should be planned for well in advance because of its important bearing upon our new duty. Some suggested plans follow:

(*a*) Have a character program, with great world-temperance leaders as subjects: Frances E. Willard, Lady Somerset, Francis Murphy, and John B. Gough. Pupils may read brief papers on their work. Quotations from their addresses may be given, and their pictures can be unveiled. The temperance movement as related to these workers may be reviewed and brought down to date.

(*b*) Have a world-map Sunday, showing vividly prohibition areas and the progress of temperance in each country.

(*c*) Have a world-responsibility Sunday, with classes designated to show Christian responsibility to end the curse of liquor around the world. Each class may take a field. For instance, David A. Day, a missionary in West Africa, may be quoted:

I wonder the Africans do not shoot with poisoned arrows every white man that lands on their coast; for they have brought them rum and are still bringing it; and in a few

decades more, if the rum traffic continues, there will be nothing left in Africa for God to save.

A missionary from China may be quoted:

It makes one sick at heart to think of the drunkenness and vice that are constantly before the eyes of this heathen people. One doctor said drink killed more people than anything else, even more than cholera.

From Persia, this:

Christianity and drunkenness increase with a corresponding ratio in Mohammedan countries, notably in Persia. It has become a standing reproach to the gospel of our Lord that a drunken Mussulman is disowned by his fellows and turned over to the Christians as being one of them. When a Mohammedan is seen intoxicated, the finger of scorn is pointed at him by his fellows with the cry: "He has left Mohammed and gone over to Jesus."

(*d*) Have a world white-ribbon Sunday. Young people of the Intermediate and Senior Departments should be dressed in the costumes of each country, each with the national flag of the country. They should be grouped about "America," dressed as the Goddess of Liberty. In turn each will tell of the temperance work of his country. "America" will sing "Christ for the World I Sing." Then two white-robed little girls will weave a bolt of white ribbon in and out among those standing, binding them together while they all sing the "White Ribbon Rally Song": "Bind a ribbon round the nations—the nations of our God" (Fillmore Brothers).

(*e*) On World's Temperance Sunday, supplementing the lesson in the classes, a well-qualified officer or teacher may give a temperance lesson from the platform, using blackboard, charts, posters, or object lessons. The songs should have a martial ring, such as "The Son of God Goes Forth to War"; "Courage, Brothers, Do Not Stumble"; "Sound the Battle Cry"; "Stand Up for Jesus"; "We March, We March to Victory"; and "Mine Eyes Have Seen the Glory."

(3) *Combating the cigarette evil.*—The Sunday school must array itself against the cigarette for the sake of the boy and to save the nation from a degeneracy that will surely result if the heart and nerve strength of the youth of to-day is sapped by the deadly cigarette habit. The evil must be met by pledge, education, agitation, poster, and legislation. Boys and girls should be amply protected by State laws, and the committee on temperance should see that this law is respected in the community.

Leaflet literature should be distributed occasionally in the school among the classes from the junior up. Professor William A. McKeever, of the Kansas State Agricultural College, Manhattan, Kansas, has produced a number of such leaflets, which teach by facts and as the result of a study of thousands of boys. The International Sunday School Association pledge reads:

> In the cause of freedom from enslaving habits, for the sake of strength and purity of character, I pledge myself to abstain from the use of cigarettes and to do all I can to end the cigarette habit among others.

Charts should be exhibited indicating the effects of cigarette smoking upon the heart and physique.

These pledges should be distributed for signature, and the facts presented in connection with temperance Sunday.

2. Purity in the Sunday school. (1) *The Sunday school's responsibility.*—The failure of the home and of the public school adequately to instruct in sex hygiene points to the duty of the Sunday school to undertake this delicate but necessary task. The missing link, the dynamic, to make instruction effective in character and conduct is the spiritual motive acting upon and through the will to hold life's powers unstained. No final solution of the problem of impurity can be hoped for without a combination of instruction with a spiritual experience and responsibility, with the personal influence of parent, Sunday-school teacher, or pastor, and an atmosphere in which purposes

can be formed and character molded. Just here the Sunday school finds its mission of coöperation with the pupil and home for best results.

This is especially the case because: (*a*) The Sunday school may succeed in holding the pupils through the years of early and middle adolescence, while the public school loses a large proportion just at the close of the grammar grades, when the pupils need sex guidance. (*b*) The more intimate relation of the Sunday-school teacher as friend and example furnishes a choice opportunity for sex instruction. (*c*) The close relation of the Sunday school and the Home Departmental parents' gatherings, the growth of mothers' associations and parents' classes in the Sunday school, makes possible the opportunity for frank talks and conference as to coöperation between Sunday school and home in the communication and guidance of sex knowledge. (*d*) The atmosphere of the Sunday-school session and the spiritual impression of the lesson and service can be counted upon as a toning influence in moral upbuilding. (*e*) The school's week-day program of athletics and social and organized activities provides an opportunity of developing physical self-control.

(2) *The purity committee.*—This committee should consist of mature persons possessing good sense, tact, and delicacy. It may be combined in a committee on temperance and purity or a committee on temperance and moral reform.

(3) *The purity library.*—A list of books for parents and teachers, for young boys, older boys, young men, girls, young women and men, will be found in *Sunday-School Officers' Manual*, Brown. Several books for each group should be purchased by the committee as a special library under its own direction. Some of these books should be placed in the hands of the teachers and, after conference with the parent, should, by teacher or parent, be placed in the hands of the pupil for reading. A Boston school sent a list of appropriate books, with a carefully prepared letter, to the

school parents, advising them that the books were to be lent to parents as called for.

(4) *Parents' meetings.*—A judiciously worded letter will bring a goodly number of parents for a meeting to confer as to plans of coöperation in sex instruction and to examine books that might be suggested for different age periods. Parents of younger children should be urged to tell the child first the story of the origin of life. Such a book as *Blossom Babies*, Chadwick, will be welcomed by any mother in helping to tell the story simply in satisfying the natural curiosity of the child.

The father's duty to inform his own boys should be urged. Where parents especially desire it, or where, through the parents' neglect, the child might suffer through ignorance, the duty of the teacher or committee member is clear. The child must be protected.

(5) *Meetings for young men and young women.*—Separate meetings of young men and young women are eminently desirable, to be addressed by a Christian physician upon the relation of the sex function to character, health, and future happiness, and the danger of misuse or abuse of these functions. Such talks, if frank and informing, without entering into morbid details, do untold good. Parents and teachers should be invited. Books appropriate for these ages may be placed on exhibit and loaned.

(6) *Meetings of workers.*—The workers' conference may discuss best plans for the conduct of the work of safeguarding the children and young people. No more practical subject could be presented. Always there will be opposition from some, who fail to see that all their teaching may be imperiled through an unnecessary ignorance of physical fundamentals.

(7) *Employment safeguarding.*—The committee should make careful inquiry concerning the character of the employment surroundings of its young people, especially girls. The confidence of these girls should be secured, so that information may be obtained. In one class in one

Sunday school it was found that four of the girls, largely because of ignorance, were in danger of a moral breakdown because of their employment. The girls had not told their mothers, but a wise teacher discovered and corrected matters in time.

(8) *Pledges.*—Boys, especially in the teen years, are usually ready to stand by the highest ideals of purity. The white-cross pledge may be used with good results. It reads:

I promise by the help of God: (*a*) to uphold the law of purity as equally binding upon men and women; (*b*) to treat all women with respect and endeavor to protect them from wrong and degradation; (*c*) to endeavor to put down all indecent language and coarse jests; (*d*) to endeavor to spread these principles among my companions and friends and to try to help my younger brothers; (*e*) to use every possible means to fulfill the command "Keep thyself pure."

Purity pledges may be obtained from the Westminster Press (Philadelphia) and from Sunday-school supply houses.

(9) *Purity meetings.*—Occasionally in a religious meeting of the young people the subject of clean living, clean thinking, and clean speaking can be impressed.

(10) *Indecent literature.*—The committee should make the round of stationery and other stores of the neighborhood to see that indecent post cards, pictures, and literature are eliminated from the show windows and from sale.

(11) *Big brothers and sisters.*—The adult classes should be urged to be big brothers and sisters to the young people of the Sunday school and neighborhood in protecting them from unclean literature and speech, from vice, and from vicious motion pictures and shows.

(12) *Gymnasium talks.*—The "gym" or athletic organization of the school may furnish a fine opportunity for presenting the relation of purity and good habits to physical development and endurance. The lives of many athletes furnish good material for such talks.

(13) *Through the lesson.*—The lesson occasionally furnishes a choice channel for a heart-to-heart talk on these things, which are, after all, very close to the lives of our pupils. From the teachers' lips these words will have great value.

(14) *Naturalness.*—It is by all means best to give information in its normal relation to the development of the body and character, rather than to give it unnatural or undue emphasis. A Brooklyn pastor, with the consent of parents, provides a practical talk by a Christian physician as a regular part of the instruction of the confirmation class because of its important relation to the development of the Christian life.

The committee should not seek to awaken and develop sex consciousness and curiosity, but should seek rather to awaken the sense of reverence and responsibility.

Bibliography

Alcohol and the Human Body, Horsley-Sturge.
The Parent's Guide in Sex Problems, Kendall.
Education of the Young in Sex Hygiene, Wilson.

Topics for Special Study

1. The Sunday school and prohibition.
2. Purity education in the Sunday school as a duty.

Topics for Class Discussion

1. How can the Sunday school coöperate in temperance enforcement?
2. State some plans for World's Temperance Sunday.
3. What can the school do in matter of the cigarette evil?
4. What is the school's responsibility as to purity education?
5. How can the school coöperate with parents in purity education?
6. What is the teacher's duty?

7. What direct school methods can be employed to help the pupil?

8. How can the men help in community safeguarding?

9. What should be the school's general attitude toward the question?

CHAPTER XX

SOCIAL SERVICE IN THE SUNDAY SCHOOL

Social service is the application of Christ's life and teaching to community uplift and betterment. Such service will take on as many forms as there are community conditions and needs.

The Sunday school is primarily the agency through which children are to be trained for this service, although we do not overlook the many excellent social-service features of the public school. The organization and all-age comprehensiveness of the Sunday school are adapted for such service. Social service furnishes a channel at hand for the expression of the Bible teaching. It is the principle of the good Samaritan broadly applied. Children and young people, if rightly directed, are eager for such service.

1. The social-service committee. (1) This committee should represent the different departments of the school and should consist of pupils as well as teachers. The adult classes particularly should have representation.

(2) Every member of the committee should be required to read at least two books: *The Church and the Community*, Diffendorfer; and *The Social Creed of the Churches*, Ward. *The Church a Community Force*, Tippy; and *Graded Social Service for the Sunday School*, Hutchins, should also be read. As fast as possible the committee should accumulate a library of best social-service books (see list in Chapter XXIV *of Sunday School Officers Manual*, Brown).

(3) A social-service class in the Sunday school may be made a means of training for members of the committee and for all interested in community problems. One such Sunday-school class in a city included as instructors the chief of police, several judges, a jail matron, the president of a labor union, and the president of a woman's club.

(4) The committee should coöperate in a plan for a community survey, give due publicity to this plan, and direct departments and classes in a comprehensive scheme of social-service activities. It will seek so to coördinate these activities as to avoid overlapping and waste.

2. Community survey. The little pamphlet *What Every Church Should Know About Its Community* (Federal Council of Churches, New York City) suggests the details of a proper city or country survey and of charts that may be prepared to tabulate the information obtained. If this is a survey in connection with other churches, each church will be assigned its section for survey. The general features to be covered in such a social service survey are:

(1) *Population.*—Total nationalities and those dominating (increase or decrease).

(2) *Church life.*—Number of churches, membership, attendance, Sunday-school membership and attendance, other Christian neighborhood organizations, social-service activities.

(3) *Education.*—Population of school age, attendance, medical inspection, manual training and domestic science, vocational guidance, facilities for popular education (such as libraries, lecture and extension courses, social centers, and reading circles).

(4) *Recreation.*—Organized recreations, such as playgrounds, school athletics, such as those under religious agencies; boys' and girls' clubs; athletic, social, or recreational clubs; amusements, private or public, their character; provision for social life of boarding young people.

(5) *Health.*—Death rate, infant mortality, health officers and functions, annual health-board budget and how expended, education as to disease prevention, coöperation of churches in this, hospitals, dispensaries, visiting nurses, convalescents, contagion in occupations.

(6) *Housing.*—Slums, sanitation, defects in buildings, number in room, ownership, governing laws and enforcement, boarding houses, furnished rooms and occupants.

(7) *Labor.*—Number, ages, establishments, length of working day, night work, seven-day work, wages, laws as to health and safety and their enforcement, unemployed, trades unions.

(8) *Immigrants.*—Location, housing, and living conditions, community contact through night schools, social centers, school buildings, churches.

(9) *Charities.*—Agencies, coöperative work, church relief, coöperation between churches and other agencies, city, county, and State provision for the poor, defective, and dependents; and church coöperation with these institutions.

(10) *Delinquents.*—Juvenile courts, probation officers, separate confinement of prisoners, provision for paroled adults. Conditions of jail, police station, and lock-up, employment of prisoners, discharged prisoners.

(11) *Public morals.*—Responsibility, gambling houses, houses of prostitution, regulations as to these, regulations as to picture shows, theaters, public dance halls, drugs.

(12) *Civics.*—Community government, departments and functions, coöperating club or league, church coöperation with officials in an organized way.

3. Publicity. The facts obtained should be classified for the information of church and school along the lines suggested in the pamphlet referred to. Under such subjects as labor, education, housing, a minimum standard may be worked out and outlined, so that the local deficiency may be apparent.

4. Result of survey. If the survey has been conducted in coöperation with other churches and community organizations, a conference of representatives of these will assign to the local church and Sunday school its portion of the general task of remedying conditions. The social-service committee will organize the local coöperation with this general program.

5. Assignment of service. With such a knowledge of the community and local church needs the committee will list the work needed to be accomplished by the school and

assign to the classes or departments that service coming within the ability of each.

6. Graded social service. Suggestions for such service follow:

(1) *Beginners and primary pupils.*—Give toys to a nursery. Support a child's cot in a hospital. Give old or new dolls to a children's ward in a hospital or to a nursery. Give flowers or fruit to a hospital.

(2) *Juniors.*—Collect stamps for boys in a "home." Make games, puzzles, pictures, or albums for an orphanage; raise pop-corn or gather nuts for a home for crippled children. Make candy for children in a settlement. Make surprise bags and slippers for hospitals. Dress dolls for an orphanage. Grow flowers for a flower mission. Join the Junior Red Cross. Protect animals. Show courtesies to old people. Plant half an acre of ground, the profits to be used in social-service plans.

(3) *Intermediates.*—Remail story papers to some institution. Help in games at social centers. Give an outing to a group of children. Provide a week in the country for a boy or girl. Make jelly or grape juice for some "home." Collect magazines for almshouses, hospitals, and homes. Watch for refuse in vacant lots, poor conditions of streets, and report to the committee. Dress dolls for Christmas for mission fields through World's Sunday School Association (216 Metropolitan Tower, New York City).

(4) *Seniors and young people.*—Entertain at the home church a settlement group. Tutor backward children. Take a group of foreign children on Saturday to points of interest. Provide pleasant Sunday afternoons for those living in boarding houses. Read or sing for an old people's home. Furnish auto rides for shut-ins and convalescents. Form contacts with group factory girls. Provide pure milk for babies. Visit a hospital with flowers. Teach in a mission school. Provide programs for homes and orphanages. Make candy for Christmas at a children's home. Provide a "story hour" for a children's home.

(5) *Adults.*—Coöperate for good roads. Plan a travelers-aid booth. Provide a boys' clubroom, with bath, shower, or plunge. Be active in securing playgrounds and equipment, clean motion pictures, tennis courts. Visit prisons and hospitals with stereopticon and chorus, using illustrated gospel songs. Join in a Fourth of July citizenship or first-voters day, with chorus. Promote a class for the Americanization of foreigners. A women's class may look after traveling young women at a railroad station. Provide a community reading and game room. Be big brothers and big sisters to first offenders at court. Coöperate with good-will and welfare agencies. Discover boys in the community who are handicapped in getting an adequate education and help them in finding employment opportunities. Assist in factory meetings and in cottage prayer meetings. Send magazines to fire-house employees. Visit these employees and employees in other community buildings in a social way and invite them to class functions. Offer class services to municipal authorities for every good movement projected.

7. Community-house activities. The movement in the direction of community activities and the community house has received a decided impulse since the war and as an outgrowth of the war. The Catholic community house has been established in many centers and promotes classes in homemaking and telegraphy and organizes Scout troops, girls' clubs, and dramatic leagues. Through its social-service bureau medical aid, dentistry, and nursing are taught. The Community Service, Inc. (New York City), makes suggestions as to community activities on non-sectarian lines.

In one community an old store was converted into a community center for the local church. The basement was used for a "gym"; the store for reading and game room; the second floor for classrooms, play rooms for children, and meeting rooms for the organizations.

Next to an old country church a community house 36x72

feet was erected. It provides on first floor for gymnasium, kitchen, pantry, shower bath, and dressing room. In the balcony is a simplex motion-picture machine. On the second floor is a room 30x38 feet for small gatherings. There is a young people's clubroom, with open fireplace, beamed ceilings, rugs, wicker chairs, table, and game tables.

Halstead Street Methodist Church in Chicago is in the midst of a community representing twenty-five nationalities. *Graded Social Service in the Sunday School*, Hutchins, is largely the experience of that school. The social-service activities there include volunteer workers to teach manual activities, classes in printing, arts and crafts, basketry, bookbinding, and brass piercing. These are on Saturdays for boys. For the girls there are cooking courses in a model kitchen, serving, and nursing of babies while sisters are in classes. There is a mother's club, which mends and makes over old garments, a free dispensary, and hot food every noon. Motion pictures (admission one cent), clubroom, playgrounds, and gymnasium are other features. More than three thousand every week are cared for in this institution.

8. Junior Red Cross. The Sunday school should link up closely with this organization. It has branches in half the public schools of America and also in China, Europe, Australia, and in thirty-eight countries in all. It represents a world league of children and youth, doing great service to-day for the world's needy ones, and preparing for a broader service to-morrow. Its service takes on a multitude of forms. In New South Wales, Australian boys and girls have established and maintain a tea room for blinded service men. A huge shipment of garments, saved and mended by Chinese children, was sent to poor children in Siberia. In California members of this organization have made toys for children's hospitals. In Hungary they knit for themselves and for their poorer neighbors. They provide scholarships in California societies for disabled or sick children, who must be specially educated; and support

preventoriums for children threatened with tuberculosis, and day nurseries for poor mothers.

The Red Cross Society (Washington, D. C.) can give full information as to junior organization plans.

9. Employment department. While this is only one of many forms of social service, it has been found of special value in city Sunday schools. One school has maintained such a department for thirty years, with a record of nearly two hundred annually located by the employment committee of the school. In another school a committee established a vocational class to determine bent and capacity. The teacher was asked, through a questionnaire, as to the pupil's age, occupation, if any, ambitions, opportunity, and home conditions. The vocational class, held on a week-night, analyzed the pupil, directed him to the right books in the line of his needed development, and counseled as to other lines of preparation. A list of eligibles was made, employers were communicated with, and the pupils were placed. Such an interest can scarcely fail of big results.

10. Suggested activities. (1) Send the poorer children of the school and neighborhood to a summer home or camp. The Christmas gifts of a school might well be directed to this service.

(2) Open the Sunday-school rooms and grounds in summer for games, industrial work, and exercises, to do definite educational work and to offset unorganized street play.

(3) Visit boarding houses with invitations to services, socials, and entertainments. Visit hotels for same purpose.

(4) See to the location of sanitary drinking fountains at strategic points.

(5) Install baseball and tennis grounds if in village or country. Visit farmers in a campaign for Saturday half holiday for help to make Sunday baseball unnecessary.

(6) Have a church and home clean-up day for renewing and reviving worn-out or mussed materials, improving church grounds, establishing waste-paper boxes, and removing all rubbish.

(7) Have a social-service rally, inviting the city or village health-department head, and present, through slides and charts, the city or neighborhood surveys. Report at this rally the school's social-service work.

(8) Have a social-service report Sunday, when each class will tell the forms of class social service for the year or for a shorter period.

(9) Have a weedless Fourth. During the previous week classes should undertake to remove weeds from the vacant lots in the neighborhood.

(10) Promote band concerts for a local park. One Sunday-school class arranged for a Sunday-school orchestra of twenty pieces, which played without charge for twelve nights in the summer season in the public park.

(11) Appoint competent Sunday-school persons to coöperate in supervising the public playground.

(12) Provide a "happy hour" each Saturday in the church building for community children, with stereopticon and games.

11. Social-service education. The committee can promote a knowledge of this fascinating department of Christian service by the following means:

(1) *Social-service library.*—Social-service books should be purchased by the church or school, selections being made from up-to-date lists. Consult your Sunday-school board.

(2) *Reading course.*—Several of the books may be selected for a season's reading.

(3) *Study class.*—Young people and those older will find a week-night meeting a remembered one in the discussion of the many phases of social service. A chapter in some good book should be read and discussed, investigating work assigned by the leader, and report on some previous assignment read and talked over.

(4) *Observation work.*—Groups should be formed to observe local factory or other employment conditions, as well as bad housing, street conditions, etc.

(5) *Open forum.*—Illustrated lectures and debates par-

ticipated in by labor representatives will arouse great interest in social-service problems.

Bibliography

Graded Social Service for the Sunday School, Hutchins.
The Church and the Community, Diffendorfer.
The Social Creed of the Churches, Ward.
The Church a Community Force, Tippy.

Topic for Special Study

The school's coöperation with community social-service agencies.

Topics for Class Discussion

1. What are the duties of a social-service committee?
2. What facts should be brought out in a community survey?
3. To what use should the survey be put?
4. State one form of social service for each school department.
5. What is the plan for a community house?
6. The Sunday school and the Junior Red Cross.
7. How can the Sunday school assist in the problem of finding employment?
8. State special forms of social service activities for the school.
9. What methods of social service education can the school employ?

CHAPTER XXI

SPECIAL DAYS IN THE SCHOOL

THE special days of the school year are more than anniversaries. They are opportunities of increasing the enthusiasm and attendance of pupils, interesting the home, attracting new members, bringing back the nonattendant, advertising the school, brightening the school year, keeping anticipation alive, varying the school program, and broadening the objectives of the school with reference to those things for which these days stand.

The opportunity of these special days is so great that their observance must not be left to sudden and haphazard preparation. The school must keep its reputation for good work high. A careful special-days committee can give the superintendent great assistance by a thorough study of these days, by gathering, long in advance, the material necessary to success.

Usually some denominational or other offering is taken on each of these days. Envelopes should be made ready, and the object of the giving explained in an attractive way.

Only brief suggestions concerning these days can be made here. Some schools plan some special day for each month. We shall here consider the major special days and some minor days.

The special-days committee should have a representative in each department of the school. The committee should prepare a scrapbook with sufficient space for material for each of the special days. This material can be obtained from denominational programs and such Sunday-school periodicals as *The Church School* (150 Fifth Avenue, New York City) and *The Sunday School Journal*, as well as from correspondence with progressive schools. This should be

constantly added to. Programs of past special days should be preserved for suggestions and to avoid repetition.

The committee should plan floral, flag, bunting, and tissue decorations in harmony with the day. Indeed, such material should be on hand constantly as a part of the school equipment.

The committee should see that the plans are given advertising through the publicity man of the school.

1. Easter Sunday. Flowers and song and the upspringing hope in every heart are the superintendent's allies in planning a gladsome Easter day. Easter gives the superintendent an opportunity to send a poem or personal message to the pupils, teachers, and homes of the school. Many schools use Easter for the annual missionary offering. Special Easter programs are provided by the denominational mission and Sunday-school board. An Easter sunrise service should be a part of each Easter day's exercises and be made a time of deep religious significance, as the Easter story is read and Easter music sung. It may add to the interest of this service if a group of singers can stop at homes in the early dawn on the way to the meeting and sing simple Easter songs in the open. A special invitation to this sunrise service will give the superintendent a special contact with pupil and home.

For the weeks preceding Easter the junior boys may be kept busy in handwork, producing models of the tomb, with rolling door, or a relief map showing Jerusalem, Calvary, and Mount of Olives. These can be exhibited on Easter Day.

(1) *Decorations.*—Classes may be asked to bring for Easter a potted plant, designated for some sick member or shut-in after use in the decoration. Where Easter lilies are not available, the room may be garlanded with green runners and lilies made of crêpe paper. White crêpe-paper bells will cost but little and can be interspersed with the green vines effectively. Draw upon the blackboard Easter flowers and a message.

Lily and hyacinth bulbs and seeds may be given out to pupils some weeks in advance of Easter, the flowers to be brought on Easter day for use. A plant should be sent by the school to each home from which, during the year, a member of the school has gone out to the eternal home.

A wire cross may be placed upon the platform, and the school or department pass in procession, each of the pupils placing a white flower in the spaces and so covering the cross. An electric cross with white and green lights is very effective, or some electrically outlined Easter message such as "He is risen."

Get copies of the best resurrection paintings for decoration, such as "Holy Women at the Tomb" (Ender), "Peter and John" (Burnand), "Christ Appearing to Mary" (Fra Angelico), "Easter Morning" (Von Uhde), and "Morning of Resurrection" (Burne-Jones).

Several arches trimmed with vines and lilies may be used in a school processional, in which the younger children carry calla or Easter lilies.

The flowers and plants brought by pupils may each have attached an Easter card and be designated to some hospital or home. Names for these designations should be obtained from the institution, if possible, several weeks in advance of Easter. If these can be personally taken by the pupils, so much the better. "I was sick, and ye visited me."

A Southern Sunday school used holly, bamboo, and ferns in its decorations. The cross was placed behind a white sheet in an alcove of the platform; and when the lights were turned on, the effect was beautiful. Another school placed the cross, trimmed with Easter lilies, against a background consisting of a square sheet on a frame with cedar trimming.

One school prepared a black cross for the platform representing the darkness of Good Friday. While the pupils, at the superintendent's suggestion, bowed their heads, this was transformed into a flower-covered cross by a few officers, using holes in the cross, previously prepared.

(2) *Souvenirs.*—It may well be the custom for the school to present at Eastertime a bulb or geranium slip or a few nasturtium, pansy, or other seeds, with a pot and earth, the flowers to be brought in on some later designated day, and used in the platform decorations.

Pressed flowers from Palestine, paper cut in the form of a lily, double, with a verse written inside; a card with cocoon and butterfly marked: "Asleep . . . awake"; Easter cards made by a group of classes decorated with a floral design or a pressed flower and bearing name of school and the date; and an Easter greeting or a school program, if printed tastefully, are appropriate.

One school gave out fifteen hundred Easter souvenir tags, to be worn by each attendant on Easter morning.

Special Easter souvenir envelopes should be prepared by pupils for the sick and shut-in members of the school. These may contain a poem, a card, pictures of lilies or a resurrection scene, or a personally written message from the superintendent or class teacher. These should be carried to the home after the Easter exercises by the King's Messengers.

(3) *Programs.*—The Easter programs furnished by the missionary boards are excellent. When the school arranges its own services, the program should be printed in Easter violet. The Easter lesson should be studied by the classes as the heart of the service. Where this does not leave time enough for an adequate service, the evening church service could be given to the school.

A graded Easter program, in which each department carries out its own program in its own room, that program emphasizing such part of the story as is best fitted to the pupils of that department, is the ideal plan.

The teachings of nature as to the resurrection should be brought out in object lessons and in recitations from the poets.

The great Easter songs should be sung, such as "Christ the Lord Is Risen To-Day," "Hail the Day That Sees Him Rise," "Crown Him With Many Crowns," "God Hath Sent

His Angels," "Ye Happy Bells of Easter Day," and "I Know That My Redeemer Liveth."

The Easter processional by departments, each department contributing its song or section of a unified program, is a plan often used.

The stereopticon may be used to tell the story of the resurrection as shown in the paintings of the masters. Songs may be interspersed.

Easter is used largely as a church membership day for the pupils. Programs based upon this objective are prepared by the Board of Sunday Schools of the Methodist Episcopal Church.

What Easter means to the world may be shown by pupils dressed to represent different nations. They may tell the teachings of the religions of these nations as to the future, especially as related to women and childhood; and then another may tell of the strong assurance and hope of Christianity. Or young men dressed as priests of the great religions may indicate what each stands for as to immortality, and the hope of the gospel may be presented by a Christian representative.

One school's program used a class of young men as citizens of Jerusalem, Antioch, Thessalonica, Athens, Corinth, Philippi, and Colossæ. The young men were called upon in turn to tell the effect of Christ's resurrection and Paul's preaching of it in these places.

The teachings of nature as to the resurrection may be brought out in object lesson of the bulb and lily, the caterpillar and butterfly. Songs and recitations of the early flowers—snowdrop, crocus, violet, and anemone—will have a place also.

An interesting and educational program may be prepared on "Childhood in Other Lands," illustrated by a group of children dressed in the costumes of these countries and, if possible, carrying the flags of the countries they represent. The brief story of the child life of the land represented, its games, child customs, and limitations, may be

told by each, one or two songs rendered, and a floral cross exhibited; or, as at the world's convention in Washington, D. C., an electric cross may be displayed against a map of the world, while all sing "In the Cross of Christ I Glory."

An Anniston, Alabama, school used a cross-and-tomb exercise, which included a large arch on the platform, with the inscription "The Hope of the Ages," and a portrayal of the tomb, with door. A tableau was given, the younger women acting as angels and Mary, and the angel within the tomb reading the resurrection story, while the others listened. Then came the Easter song by the choir.

2. Children's Day. (1) *General plans.*—Children's Day is usually observed the second Sunday of June. Because of its proximity to Flag Day the two are often combined. Occurring not far from graduation day in the public schools, many schools observe Children's Day as Promotion Day.

The children should be given the right of way in the program. The morning church service may be devoted to the children, who should have special part in song, recitation, or exercise. It is a good time for the pastor to emphasize the Sunday school before the church membership and to secure their enlistment for school membership or service. The baptism of children should be a feature of Children's Day.

The decorations will express the floral wealth of June in cut flowers, arches, branches, tall grasses, reeds, floral bowers, a garden with paths, or a fence with gate. Crêpe paper may be used profusely in simulating roses and vines. Birds and pictures of happy children should be in place. Flags in unique forms should brighten the room.

The children should be given the opportunity of service to other children through sending the latter, in hospitals, orphanages, and asylums, souvenir postals and flowers. The superintendent should secure for this purpose the names of the children who are to be remembered.

(2) *Programs.*—The Methodist Board of Education, 150 Fifth Avenue, New York City, furnishes a choice program

each year for Children's Day and gives information as to the work of the board in assisting worthy young people to an education through the Children's Day offerings of the Sunday schools of Methodist churches. Other denominations also have some financial objective for the day and a printed program.

As suggested, the flag has a place on Children's Day. The processional on Children's Day should be headed by the American and the Christian flags and the class banners.

If there are any veterans in the vicinity of the school, a group of children may act as an escort to conduct them to the platform of the school, while the school sings "Onward, Christian Soldiers."

Bible texts on patriotism may be given by classes, and "America" sung. Brief talks may be in order on "The History and Meaning of the Flag," "What the American Flag Stands for Here and Elsewhere," "How to Make It Count for Most."

If the attendance of veterans is secured, a large bunched flag can, by a string device, be dropped while all sing "The Star-Spangled Banner" with a new meaning in the presence of those who have volunteered and fought for the flag's defense.

Recitations and songs by the children should be developed about the theme selected for the day. Flowers and the relation of children in the plan of the Kingdom will be prominent in the treatment of the day in Scripture, recitation, and song; and in most of the published programs for the day these things have a place. Among the songs for the day may be suggested "I Think When I Read That Sweet Story of Old," "Fling Out the Banner," "Saviour, Like a Shepherd," "Summer Suns Are Glowing," "Hark, My Soul," "'Tis Children's Day," and "The Christian Flag."

"Flowers of Palestine and flowers of America" will give opportunity for Scripture references to flowers and for pupils to guess the names of American flowers, with character lessons drawn from their meaning.

One school had on Children's Day a wall-building plan: "Builders of Character," with blocks representing the elements necessary in the foundation and structure of life.

3. Rally Day. The principle of Rally Day can be applied to other days of the school year. A 100-per-cent attendance day can be striven for several times during the year by similar methods. There can be department rallies and class rallies. A quarterly rally aim may be planned, such as, for one quarter, "intension" (attendance); another, "extension" (new pupils); another, "spiritual ingathering," and the social and athletic aim for the other.

Rally Day, as an annual occasion, should be brought closely into relation with the general Sunday-school work of the denomination.

On that day Methodist Episcopal Sunday schools take up the offering for the Board of Sunday Schools. Other denominations have special objectives for the gifts of their schools.

Ordinarily the most favorable time for Rally Day is the last Sunday in September or some Sunday early in October. Local conditions should govern the selection of the day. A principal purpose should be to arouse the whole school to attendance after the summer relaxation, to enlist new members, and to sound the keynote for a forward move of the whole school life. The success of the day will depend on the preparation for it and the publicity given to it.

(1) *General suggestions.*—The decoration of the assembly room should be planned for with flags or autumn leaves and branches, goldenrod, corn fodder, and wheat, and class and school banners. The motto of the day, which should be the keynote for the year, may be outlined in autumn leaves.

Many schools that have adopted the International Graded Lessons now make use of Rally Day as Promotion Day. As these lessons begin October 1, this is an especially convenient and fitting plan.

An alternative plan is for each class to have its own

Rally Day, the dates of such rallies being distributed through the year and the schedules printed, the class reporting on that day its attendance and items of class interest, and its leader and members invited to take part in the program through a class poem, a solo, or platform decoration.

A Rally Day souvenir should be planned for and announced. It may be very simple and may be made by the willing hands of the teachers and pupils at trifling expense. A star, on each point of which will be printed some objective of the school, with the Rally Day date in the center; a celluloid bookmark or one made of bright colored cardboard showing the date, and decorated with a Madonna, Hofmann's head of Christ, or some other good picture; a school button with the school motto on it; a badge in the form of a heart or shield or crest, with appropriate Scripture; a check tag, which may be sent with invitation, with a different color for each department, and marked "Checked for.....Sunday School Rally Day"; or a special recognition for each perfect class by the presentation of an interesting missionary book. An attendance goal should be set and apportioned to each department.

A house-to-house visitation is most important to recruit new members for the best part of the school year.

General advertising for Rally Day may include car posters, streamers across front of school and display "ads" in the press.

(2) *Invitations.*—These should come from three sources: the public notice, the direct notification of the school, and the effort of teachers and class committees to bring out a 100-per-cent attendance.

Probably the largest lever is the teacher's personal effort with the pupil. The superintendent should arouse the teachers to this by a letter to every teacher several weeks in advance of Rally Day, outlining the plans for Rally Week or Rally Day, stating the theme of the day, the attendance goal, the teachers' events beyond Rally Day, the

importance of attendance at the weekly or monthly workers' meeting, the "power house" of the school; and urge that the teachers, by visitation, letter, and souvenir postal, secure an "every-member-present" class for the day. Where possible the Rally Day invitations should be graded, so that each pupil may be appealed to from his own age angle.

Much ingenuity has been shown in the form of school invitations to pupils with the purpose of attracting attention and arousing curiosity. Some of these plans can be briefly outlined:

(*a*) *The telegram or codegram plan.*—This consists of a telegram on the form of the Sunday School Union Telegraph Company, showing number of offices and local stations, delivered by the school's messenger corps, putting the event and its features in short sentences, and signed by superintendent and pastor. The codegram plan will employ signal code terms (write Goodenough and Woglom Company, New York City).

(*b*) *The train and station method.*—Tickets are sent the pupils for a continuous passage on the "Christian Bible School Railroad," for Rally Day, scheduling the time, and with coupons for such stations as Vacationville, Roll Call Station, Welcome Point, Primary Junction, Junior Town, Senior Bend, Intermediate Station, Adult Heights, Missionary Ridge, and Home Terminal; engineer's orders (superintendent); address from the president (pastor); travelers' songs, report of the run (secretary); refreshments (twenty-third Psalm); hot-box preventive (offering).

(*c*) *The subpœna form.*—This is issued as a summons to the pupil from the special-sessions court of the school to attend the special Rally Day service and to show cause why he should not be present. If not present he is guilty of contempt of court, with the penalty of the loss of the pleasure of the day. The order has added the seal of the school.

(*d*) *The promissory note plan.*—This may be an invita-

tion from the superintendent, marking the profit of the Rally Day business and a return postal signed by the pupil obligating himself, for value received, to meet his note of hand at the school at the date and hour named.

(*e*) *Homecoming day.*—This will be an invitation to the sons and daughters to the annual homecoming, with the latch string out for all. The fireside, the home stories, the talks by members of the circle who have been traveling, songs and recitations from the younger folks, may all be woven in, as well as the great fireside Book and the "Home o' the Leal." The decorations may take a harvest-home form, and the pupils encouraged to bring fruit and vegetables for platform decorations, these to go afterward to the needy.

(*f*) *The military plan.*—This may take the form of a military order, or "Call to the Colors," from the superintendent as colonel of the Sunday-school regiment. The departments are designated as battalions, the classes as companies, the teachers as captains of the companies, the pastor as major-general, and all the officers of the school having appropriate rank, such as quartermaster for treasurer, and adjutant for secretary.

(*g*) *The boat invitation.*—This comes from the ship's commander as a command to the officers and crew, giving the sailing date and hour, the ship's name (the Sunday school), the flag she flies, the log of the cruise, the pilot (Christ), the chart (Bible), the compass (conscience), the dangers of the voyage (temptations), the life-saving stations (church and Sunday schools), and the port (heaven).

(*h*) *Aviation meet.*—The invitation will include the picture of an airplane. Each department will be designated by the type of plane most fitting. The school building will be the hangar, and the officers will be the sky pilot, commander of the aviation corps, and the squadron superintendent.

(3) *Other forms.*—Sunday-school supply houses should be applied to for forms already in print covering some of

the plans above described and many other ingenious methods of securing attention and attendance.

A postcard invitation may have a return postal in the form of an invitation, to be signed by the pupil and sent by him to a friend, inviting the friend to the Rally Day service or to join the school; or the return card may be the pupil's direct word to the superintendent pledging attendance.

For the pupils and for the community the invitations should be inclosed in envelopes, the exterior printing on which will bear some striking suggestion of the inclosure.

The invitations should all aim to enlist new recruits, should reach every member of the school, including the Home Department and Cradle Roll, and should give a hint or an outline of program features.

Where no special plan is used, the invitation as to form of card and printing scheme should be striking, say black on red, or red on black, or blue on buff. Denominational and general Sunday-school supply houses have a great variety of such cards. Designs such as megaphones, clocks, and doors will catch the eye. These invitations should be mailed to the members of the school or delivered by the messenger corps.

(4) *Rally Week.*—This week precedes Rally Day in many schools. Some schools observe it the week following Rally Day. The purpose is to rally the school departments, separately and collectively, socially and spiritually, for a strong fall start. This week is observed in different ways. Sometimes departments are tendered receptions on different afternoons and evenings. The weekly prayer-meeting topic should bear on the work of the Sunday school.

A good plan is to give Monday evening to the teachers for a "fagot fire" to discuss vacation experiences and to plan definitely to bring out the full attendance for Rally Day. One or two talks from the management side may be given, and plans discussed for a forward move. Tuesday evening could be given to several papers on the teacher's

relation to Sunday-school success; Wednesday, to the department reports and plans; Thursday, to visitation of Sunday-school homes by the teachers, and general invitation; Friday, to the prayer meeting with a topic; and Saturday, to the school outing and a social time. Teachers, Home Department members, and older pupils may be invited to these gatherings, and all to the outing. The plan and invitations should be printed and distributed.

A social reception may be planned for one day, the Cradle Roll, Beginners', Primary, and Junior Departments coming in the afternoon for games, followed by refreshments; and the other departments meeting for social and "eats" in the evening, a surprise being planned for each gathering.

Sometimes church Rally Week programs are planned. One church included in its plan for the week, visitation day, young people's night, Sunday-school night, gymnasium open house, ladies' missionary night, and a congregational reception.

The Rally Week of the First Methodist Episcopal Sunday School of Petoskey, Michigan, covered, Monday, a canvass for new members; Tuesday, an afternoon Home Department and Cradle Roll rally; Tuesday evening, a men's rally and reception; Wednesday afternoon, an Intermediate Department rally; Thursday evening, a prayer meeting in the interest of Sunday school; Friday afternoon, calling on absentees; Saturday afternoon, a Primary Department rally and reception.

Trinity Methodist Episcopal Church, Denver, initiates its Rally Week with a general visitation of church and Sunday-school homes on the previous Sunday. Prospects for church and school are included in this invitation.

(5) *Enrollment Sunday.*—The Sunday preceding Rally Day is a good time for enrolling new members, and the drive can be made for this. This will give the new pupils a chance to be settled before Rally Day. The classes, as names are called, may announce the new enrollment for

any department of the school secured by the class. Rally Day affords a good opportunity for the church to put emphasis upon the Sunday school by a church rally of all the school. The officers and teachers should march into the church in a body and be seated according to departments in a reserved space; the school should sing a few special songs; the sermon should exalt the service of the teacher; and all the officers and teachers should gather at the altar at the close for consecration to their important work of religious education.

(6) *Rally Day programs.*—The Board of Sunday Schools prepares each year an excellent Rally Day service for use by Methodist schools. This official program should be used wherever possible. Many other denominational Sunday-school boards do likewise.

Some schools will desire to construct their own program. If so, it should be constructed about a theme and, wherever possible, presented as a souvenir of the day. It may be made the means of suggestions and a message that will be fruitful. There should be a theme and text, such as "Go forward" (Exod. 14. 15). In such a service classes can announce their special service purpose for the year beyond Rally Day.

The program and invitations should match in their general plan. Each department should be given some participation in the Rally Day program, preferably in separate meetings of the departments, the general Rally Day theme being graded to department use. A Rally Day hymn composed for the school may be sung. The names of honor classes and honor pupils having perfect attendance for the summer should be announced. Messages from absent or sick pupils or teachers may be given. At the roll call classes will announce enrollment and number present, perfect classes being designated as star classes.

The military plan will involve a processional into the school, the bugle call, the regimental inspection, captain and company rising at class roll call and report, department

battalion participation, and such songs as "Onward, Christian Soldiers." Target-firing speeches on points of school interest will be helpful if brief. Recruits may be presented. Class and department banner and flags should be in place. The boat plan may be made interesting through voyage songs, short talks by the commander, purser, and chaplain, and through the employment of the many nautical terms that will be applicable to the program and other parts of the plan.

In the Third Presbyterian Sunday School of Trenton, New Jersey, an arch of victory was built by thirty-three pupils. There was a letter on each block. As a pupil stepped forward with the block he repeated a Scripture verse beginning with that letter. The blocks on one column read "Our Redeemer"; on the other column, "Only Saviour." The arch blocks read "Jesus Christ." After the arch building a cross at the center rear was unveiled, while the audience sang softly "Alas! and Did My Saviour Bleed."

A West Philadelphia school arranged for a "Homer Day." The invitations bore a picture of a homer pigeon. On the Sunday before Rally Day six hundred homer pigeons in cardboard form were given out to teachers for distribution to pupils for a 100-per-cent attendance. These were brought in the following Sunday and were placed in a pigeon loft with six hundred holes. A few real pigeons were there to interest the children, and the program turned on Bible birds, their habits, and fidelity.

My school arranged for departmental rallies the Sunday previous to Rally Day, using large departmental shields in the departmental colors established by the International Association: the Children's Division white and green; the Young People's, white and blue; the Adult, white and red; and the Home Department, white and brown. On Rally Day the shields were used for platform decorations, and the department attendance was shown on them in large figures.

The Saint Paul's Methodist Episcopal Sunday School, Toledo, Ohio, "marshaled the colors"—a time-honored custom of the French army. The American Red Cross and flags were on the platform. After songs and addresses on the flags and their meaning each class, preceded by the bearer of the class pennant in the class colors, which bore the class name, marched to the platform upon call. The color bearers saluted the American flag as they passed and stacked their pennants in prepared places about the two big flags. The school meanwhile sang "Onward, Christian Soldiers."

The airplane-meet program of the United Evangelical Sunday School of Pottsville, Pennsylvania, suggested "The church an upward movement." The text was Eph. 2. 6. There were an aero bugle call, a Scripture reading by the "sky pilot," prayer by the superintendent of the "aviation corps," a solo, "The Wings of a Dove," divisional assembly of the "reconnaissance" or "scout division," the "combat division," the "bombardment division," and a talk on "The Aces of the Air." It is possible to bring a wealth of fine Scripture illustration and song to such a service, and there are many who were in the aviation service who are available for addresses.

A "Community-Wide Rally Day" plan of the Glen-Leven Sunday School of Nashville, Tennessee, provided for the slogan "The Community in the Sunday Schools of the Community." The Sunday service was preceded by a great Sunday-evening "community song-sing," which brought the community together with special musicians and music. The Rally Day goal suggested 100-per-cent attendance, on time, in gifts, and in prayer.

"World Reconstruction Day," or "Reconstruction Day," bears upon the Christian program for world rebuilding. World needs of every kind may be presented by young men and young women, costumed to represent those nations which are the most in need of guidance and help. What is now being done in their behalf should be shown.

World outreach songs should be sung, and the school's Rally Day purpose to help stated.

"Enlistment Day" and "Mobilization Day" have been popular forms of invitation and program. Each department should be designated as a particular branch of the service; and songs, Scripture, and other features will be in harmony with the military idea. New enlistments will be aimed for as one goal.

(7) *After Rally Day.*—The sick and shut-ins should be remembered with flowers and souvenirs. Letters may be sent to Rally Day visitors whose names have been taken on registration cards, inviting to school membership or a further call.

The enrollment or visiting committee should carefully scan the Rally Day absentee list and plan for an immediate visit through the teacher or the committee.

Save some good features for the Sunday following Rally Day in order to keep up a good emphasis. The one or more new school goals announced on Rally Day should be pushed from week to week.

4. Thanksgiving Sunday. This will be observed in the school on the Sunday before or after Thanksgiving. Thanksgiving gives the superintendent opportunity to send a carefully prepared message to the home to enlist the home for prayer, praise, and increased reading of the Book. Fruits, groceries, and vegetables should be brought by the pupils, if possible, the Saturday before, to give opportunity for their tasteful arrangement for Sunday. Green and yellow crêpe paper, red apples, pumpkins, cornstalks, and trimmed baskets will make attractive special decoration. The pupils may assist in taking these gifts afterward to the poor and to institutions. A sunrise prayer meeting may appropriately inaugurate Thanksgiving Day or the Sunday set apart for its observance.

The program will include the reading of the President's Thanksgiving proclamation by a pupil, papers or recitations by pupils, or brief addresses by teachers or others

on the subjects of the first Thanksgiving, when red men and white men joined in praise; the reading of Governor Bradford's proclamation for the first official celebration of Thanksgiving in Plymouth Colony, November 29, 1623; the Feast of Tabernacles; old-time Thanksgiving customs, present-day causes for thanksgiving; recitation of some Psalm (such as the 147th or 104th), or "thanks" verses by pupils and classes or departments, the story of Ruth; songs of praise, a national song, and the "Doxology" surely.

Sheets of paper may be distributed the Sunday preceding, on which the pupils will write their own reasons for thanksgiving, or reasons for thanksgiving as a nation, a community, a school, or a class, the best of these to be read the following Sunday. The stereopticon may be used to show pictures of early scenes in national history, such as the landing of the Pilgrims; and the pastor may draw a few lessons from these.

Since the war Thanksgiving has taken on a new meaning, as November is armistice month. America's special obligation to the world, as the almoner of God's bounty, should be emphasized.

Thanksgiving lends itself peculiarly to pageantry and may make use of material from the Bible, scenes from Puritan days, and more recent events.

A harvest-home concert preceding Thanksgiving Day is another way of awakening interest and securing supplies for distribution to the poor and to institutions. The admission fee may be graded from potatoes to turkeys, so that all ages will have a part.

An excellent plan for Thanksgiving Sunday is to prepare the program about the Bible "Feast of Tabernacles," which is the prototype for Thanksgiving Day. A booth of evergreens twined about birch saplings and covered with oak boughs or cedar branches and open to the front will be of interest. The exercises will be ushered in with the blare of trumpets or cornets, the school marching in to music. The

story of Israel's bondage and deliverance should be told by pupils; then the story of the Pilgrims; then the pupils, as the successors of both, should march to the platform to the music of the cornet and deposit their offerings within or without the booth.

5. Christmas. The time of the observance will be governed by local customs. Some schools take Christmas Eve, others Christmas morning. Many take the Sunday nearest Christmas, the school joining in the morning church service, with the Christmas lesson, Christmas songs, and Christmas emphasis in the school service, and reserving possibly until the evening the Christmas giving and special exercises which we associate most closely with the Christmas festival. An afternoon should be given to the Cradle Roll and the Beginners' Department, and the evening to the other departments. In my own school we have graded Christmas exercises extending through Christmas week. The Cradle Roll, Beginners' and Primary Departments hold three separate entertainments on an afternoon. The Junior, Intermediate, Senior, and Adult Departments have different evenings, the Home Department meeting with the Intermediate.

Pupils should be trained in a few of the old Christmas carols, to be sung from house to house, following the old custom, and for use also in the community-Christmas-tree celebration.

(1) *Santa Claus.*—As to the question of the place of Santa Claus in the Christmas exercises the tide of sentiment is swinging quite surely to the plan of giving Christ his rightful place in the festival of his birth. It is admitted that the myth and mystery of Santa Claus have a universal grip upon the child mind. Many schools find a place for him in the exercises which subordinates him to the recognition of Christ and makes him the almoner of the love gifts of the Christmastide. The question, however, arises, How far should the Sunday school, the highest authority in the child's world next to its parents, give credence

to a myth? Many parents, while not disabusing the child's mind of the fun of believing in Santa Claus, are careful not to make any direct statement as to him which could be construed by the child later as a lie, and these parents object to the Sunday school's taking a position on what seems to them a moral question, which may be contrary to the home position. Certain it is that beyond the primary grades children are not deceived as to Santa Claus, and his introduction into the departments from the junior up is likely to lower the respect of the pupil for the school and to excite ridicule rather than approval. Is it not time that the Sunday school should outgrow its swaddling clothes and dignify its work?

(2) *Decorations.*—Christmas is supremely the opportunity of the Sunday-school artist. The material is all at hand, and cheaply, in the greens, cedar, holly, laurel, crêpe paper, poinsettias, paper bells, silver stars for overhead, tinted pop-corn, cotton, mica, and diamond dust. Some imagination and skill can give most beautiful results. It is a good plan to give each class a definite part in the preparation of the required Christmas material.

(3) *Program.*—Christmas cantatas, programs, and recitations are numerous. Often they will require adaptation. Good drilling, of course, is an essential to smoothness in results. The "Prince of Peace" as a theme will long have a place after the war.

If a printed service is not followed, these suggestions may be helpful: The whole Christmas story read by a good reader. Questions and answers on the Christmas facts. Brief talks on such subjects as "The Origin of Christmas," "The Results of Christ's Coming," and "The Lands Without a Christmas." The rendition of Christmas memory verses and an impressive reading of the Scripture story. The reading by an elocutionist of such fascinating Christmas stories as *The Story of a Christmas Dollar*, by Jacob Riis; Longfellow's *The Three Kings* and *I Heard the Bells on Christmas Day; Story of the Star*, Kingsley; *The Other*

Wise Man, by Henry van Dyke; *The Birds' Christmas Carol*, by Kate Douglas Wiggin; *The Christmas Carol*, by Dickens; and selections from *Ben Hur*. The singing of such carols as "There's a Song in the Air," "Brightest and Best of the Sons of the Morning," "Silent Night! Holy Night!" "Once in David's Royal City," "Thou Didst Leave Thy Throne," "O Little Town of Bethlehem," "We Three Kings," "Come, All Ye Faithful." "The Pastoral Symphony" from "The Messiah" should be played, and parts of "The Messiah" sung as solos or chorus.

A representation of the inn at Bethlehem, the background painted with outlines of Eastern houses, palms in the foreground, can be used for the development of the story. Christmas trees, suspended, collapsible, and revolving, may be arranged with wire, ropes, pulleys, and ingenuity. Pictures of the Nativity may be used to decorate the walls, the lights may be softened with blue or red crêpe paper, and stars may be cut out of an overhang of blue muslin.

Christmas pageants in recent years have been produced in many fascinating forms. Lists may be found in *The Church School* (New York City), including suggestions as to costumes.

Stereopticon pictures relating to the Christmas story, with appropriate songs, will interest. Use a phonograph with Christmas selections or use glasses or bells for chime effects. Have the Scripture story recited and illustrated by young people representing the shepherds and the Magi, with songs by a school choir.

A "white Christmas" may include the snow scenes, decorations in white and green; those reciting dressed in white, the gifts consisting of articles of white and being deposited in a huge snowball of cotton and diamond powder. The school gifts should be tied in white ribbon. A "red Christmas" or a "green Christmas" may aim for similar results. "Christmas Among the Nations" may be presented in many picturesque ways.

In the Bedford Presbyterian Sunday School of Brooklyn

a map of the world was exhibited showing the area of non-Christian religions; then an electric light shone through a break in the map at Bethlehem. Gilt stars on Africa, India, China, and other lands showed the progress of the cross in the non-Christian countries. Young people in costumes of Syria, Africa, Japan, and Korea told the story of what Christ's coming had accomplished for them and their people.

"The Spirit of Christmas" program of living pictures and songs was given by the classes of a California school. On the platform was a frame 9x12 feet. Around the inner edges were electric lights, the rays turned backward upon the group forming the picture. Two thicknesses of pale-blue tarlatan were stretched tight over the front, so that the pictures were seen through the gauze, producing a softening effect. Back of the frame a section of the platform was inclosed completely by stretching black paper upon a boxlike framework. Each group posed in this black box, the only light coming from the electric lights in the frame in front of them. Curtains were stretched over the platform. The program expressed "The Spirit of Adoration"; "The Spirit of Giving"; "The Spirit of Service"; and "The Spirit of Liberty." Under each of these sections there were three or four tableaux. For instance: "Mother and Child," song: "Silent Night! Holy Night!"; "Children Around the Manger," song: "Come, All Ye Faithful"; "The Shepherds and the Star," song: "Shepherds in the Field Abiding"; "The Visit of the Wise Men," song: "There's a Song in the Air." In the second section: "Gift of Bread" (America to children of Bible lands), song: "Break Thou the Bread of Life"; "Red Cross Knitters," song: "To the Work." The scenes were worked out from well-known paintings, magazine covers, and illustrations. The song illustrating the next number was sung while the lights were turned on and the groups were getting in place.

Graded Christmas parties are increasingly popular for week afternoons and evenings. One school, the First Meth-

odist Episcopal of Oakland, California, had these in three divisions. The Children's Division met on an afternoon with the mothers. Cradle Roll children received gifts of cambric books from the tree. After the primary children had their exercises, a door was thrown open into another room. Clotheslines were hung with stockings of mosquito netting with gifts. Individual class tables were set with red apples in the center, around these a row of red candles all lighted, around these sticks of red and white candy arranged like muskets in stacks of three. The dishes, blue Japanese mush bowls, were filled with sugared pop-corn. On the edge was a card with a grace before meals, to be said by the little ones at home whenever the dish was used. The juniors were given blue-and-white salt shakers, with a card telling of the friendship covenant of salt, common in Bible lands. The teen-age pupils held their affair in the evening, with tableaux, and the gifts came from an express office arranged in the room, upon the presentation of the pupils' claim checks. The adult evening entertainment consisted of phonograph music, games, tableaux, and stunts by the young men's and women's classes. The gifts came from the express office.

(4) *Christmas giving.*—Christmas getting is being subordinated to Christmas giving in large numbers of the schools of our land, and the "more blessed" of the Master is having its sweet fruitage where thoughtless selfishness formerly had the right of way. A school is out of date which does not now plan definitely for giving by its members at Christmastime for those less fortunate. The giving of teachers to pupils and pupils to teachers must be left to the classes.

Some schools plan by vote of the school to devote all the money formerly expended on the school treat to the help of worthy causes, the classes in addition bringing their gifts for designated objects. The joy in such giving is large. Other schools, while making much of the giving to others, find that their pupils, young and old, cherish the small

school gift, the box with its Christmas inscription from the school, and the superintendent's or pastor's picture thereon as a souvenir; and so combine the giving and receiving. This box may be in bank form, to be used in preparing for Easter gifts, thus linking Christmas with Easter.

The giving will follow the exercises. A usual and interesting form is for the classes to bring their gifts to the platform dressed in some form to correspond with the character of the gift. Thus, girls dressed as nurses will bring sheets and pillowcases; miller or Jack Frost boys will bring bags or barrels of flour; farmer boys, vegetables; Indians, blankets; miners, coal; Mother Hubbard, groceries; Little Red Riding Hood, clothing; George Washington, Washington crisps; Arabs, coffee; washerwomen, soap; Quaker girls, cereals; waitresses, cocoa; Japanese girls, tea; maidens from Spotless Town, sapolio; each reciting some rime in harmony with the dress or the object.

It is for the superintendent and teachers with the committee to plan for the objectives in giving and then announce them to the pupils. The committee may make out a list of suggested objects (the list to be given the departments and classes), such as a hospital, an orphanage, a lodging house, a prison, a poorhouse, poor families, a summer home; an asylum for the blind, crippled, deaf, or diseased; a struggling student, a dispensary, a Bible woman or a student in a foreign land. Games, groceries, and supplies of all sorts may figure in this giving. Pupils should be encouraged to earn the money or to make the gifts, such as picture books, doll houses, corn-cob dolls (with hair of corn silk and clothing of husks), or dolls with faces made from walnut or hickory-nut shells, with features inked on.

Unique forms of giving, the gifts being in cash, add interest to the exercises. One department covered a large star with new bills. Another covered with bills an outline of the summer home to which the gifts went. One class hung a dollar bill at the bottom of each one of the letters of the class name. Another presented the gift in a wigwam,

another in a canoe; another class, through three members dressed as Wise Men, their gifts being gold, frankincense, and myrrh. A signed pledge of service of the gift of self, of service, of substance, was laid at the foot of a cross by each class.

A Christmas windmill was built by an Oakland, California, Sunday school, with a wing for each department. The beginners' wing was first put on. As these turned, the departments in succession came to the door of the mill, presented their gifts, and then gave their recitations and songs. The gifts were presented by some classes in costume, according to their character.

One school placed its gifts in a manger, over which hung a star. Another school used a ship, in which were twelve boys to receive gifts for the European sufferers.

One superintendent carried through a Christmas tithing plan. On Thanksgiving Day he gave to each pupil a "thankful" dime, to be a "talent" to be improved for the Christmas offering. This offering was to go one tenth for the Christmas treat, one half of the remainder for foreign missions, and one half for the poor. From $9 the dimes grew to $142.18 by Christmas.

6. Patriotic days. (1) *Independence Day.*—The Sunday nearest to July 4 should be emphasized by a special program. Piety and patriotism are twin virtues. They need cultivation now as well as in Old Testament times. The battles of the Republic are not all fought. Her foes are not all dead. The heroic days are not ended. Intemperance, corruption, greed, and graft in all their forms must be antagonized. The call to-day is for heroes among our youth who will fight and, if need be, die in a righteous cause. Independence Day is the opportune time for such enlistment.

Independence Day and all other patriotic Sundays should be made the occasion to carry the message of Christian patriotism to the children of foreigners who may be in our

Sunday schools and to their parents, who should be specially invited. On these days addresses on true Americanism should be made, the flag saluted, and the pledges of allegiance to the American and Christian flags recited. The Bible, as the basis of all true human and national freedom and morality and character, should be exalted.

Through these occasions American young people in our Sunday schools should be urged to do their part in fighting ignorance, injustice, race prejudice, and anarchy, the enemies of to-day in this and other lands.

(2) *Lincoln's Birthday Sunday.*—Lincoln's temperance statements may be used in emphasizing temperance. His picture should be in place and draped. Several of his sayings should be put in form large enough to be read in any part of the room. The program may be enriched by the singing of "The Battle Hymn of the Republic"; the recitation of Whitman's "My Captain," Lowell's "The Martyr Chief," and extracts from President Roosevelt on Lincoln; Lincoln's favorite song, "My Mission"; and the recitation of his favorite poem, "O Why Should the Spirit of Mortal be Proud?" His Gettysburg address should be read in concert. Lincoln's use of the Bible may be brought out through the story of the absorption of the Book in his earlier days and quotations from his great addresses.

If printed programs are used for Lincoln Day they should reproduce his picture and quotations from his addresses. The First Methodist Episcopal Sunday School of Oakland, California, made Lincoln Day a Boys' Day program. Boys prepared and circulated the invitations, gave talks on Lincoln as a mere boy, Lincoln as an older boy, Lincoln as a man, and Lincoln stories. The decorations were of red-white-and-blue bunting, and a beautiful picture of Lincoln was flanked by palms. The boys acted as a reception committee and as ushers and sang two choruses.

(3) *Washington's Birthday Sunday.*—This is an opportunity to impress home missions by the contrast between Washington's day and this, showing the steps in national

progress, and the reforms in national life due to the permeating influence of the Bible. Washington's farewell address may be made the basis of teaching the value of religion and the Bible in nation building, and quotations from that address should be read. "O Beautiful for Spacious Skies," "Faith of Our Fathers," and other appropriate songs will of course be sung.

Washington the boy should be given a hearing through the emphasis upon basic qualities of character, such as "obedience, self-control, improvement of opportunities, fair play, self-reliance, politeness, reverence, and willing service to God and man," his "moral as well as physical courage," and "the grand old virtues of modesty, simplicity, purity of heart and mind, dignity, propriety, and truth" which the boy exemplified.

(4) *Memorial Day Sunday.*—This is a good day to impress reverence for the past, a quality needed by our American young people. Israel's memorial altars would be a good Scriptural basis, suggesting the stress put by Jehovah upon a remembrance of his dealings with his people. While Memorial Day somberness should be avoided in exercises for young people, there are recountals of the unselfish service of patriots of the sword and in civic and home life which will stir to emulation. A wealth of material coming out of the war is available for this Sunday. "In Flanders Fields," McCrae, and "America's Answer," Lillard, are suggestive of this.

It will be a good time for the superintendent to read the list of those of the school who have died during the year and those who died during the war, with any choice word that will keep their memory fragrant. The mothers and fathers of the latter should be especially honored. The "in memoriam" list of teachers and pupils should be draped. Classes should bear flowers to the graves of the class dead "in remembrance."

Memorial Sunday is a good time to bring to the front the veterans of the land, the sea, and the air, and to link

the sacrifices of the past to service to-day. In the Highland Methodist Sunday School, Birmingham, Alabama, the flags of the allies were massed on the platform. Before these in the center of the platform stood a tall white cross, unadorned. Sixteen junior girls in red, with the red veil of service, formed a living Red Cross just below the cross. A young woman in the white garb of a nurse stood beside the cross and recited "The Red Cross and the White," by Burton N. Palmer. A soldier unfurled the colors, they were saluted, then the Christian flag was brought forward by a young woman in white and saluted. The service flag then appeared, and all sang "God bless our men."

7. Mother's or Parents' Day. The thought of Mother's Day, the second Sunday of May, originated with Miss Anna Jarvis, of Philadelphia. A white carnation is to be worn on that day in memory of mother, and a letter written her, or a telephone message sent, or some recognition made. Sunday schools are widely recognizing the day by a special mothers' service. The program seeks to honor motherhood through the use of appropriate songs, Scripture selections, and choice quotations and recitations. Many poems concerning mothers have come out of the war. Copies of the masters dealing with motherhood and the home should be hung about the school. "Mothers of History" should be prepared and read by a girl. Sometimes a day in June is taken for Parents' Day, and a red rose pinned on each parent present. Mother's Day invitations, paper carnations, pins, decorations, and posters can be obtained of Sunday-school supply houses. One school used as a decoration a large star against a square white background trimmed with evergreen. At the center of the star were the words "Mother's Love," and at each point of the star "Patience, Sacrifice, Forgiveness, Confidence, Prayer." The meaning of Mother's Day, the meaning of the carnation, should be made clear. General program suggestions for the day can be obtained through the usual supply house and denominational channels. A carnation

salute is sometimes given to the mothers present. Gold-star mothers may be recognized. Flowers and plants used in the decorations may afterward be sent to gold-star mothers.

One school superintendent asked some of the capable mothers to plan and carry through the whole program. These mothers responded, cared for the decorations, provided special music and the flowers, and gave two addresses: "What Mother Does for the Sunday School," and "What Mothers Expect the Sunday School to Do for the Children"; and sang together the song "Take My Life and Let It Be."

Mothers might present to the school and unveil on Mother's Day an appropriate picture, such as Sichel's "Madonna and Child." A mother's prayer on that day will carry further than any sermons. On the evening of Mother's Day the young women of the school, in white, may act as ushers.

In one school the teen-age classes took entire charge of Mother's Day advertising, program, decorations, and attendance. The three classes that brought the largest percentage of mothers came to the platform with the mothers. These young people provided automobiles for some mothers who could not otherwise attend. The boys sang "Tell Mother I'll Be There." A young man recited "My Mother." A chain of Bible verses concerning "Mother" was repeated. A mother sang "My Jesus, I Love Thee." Six white pennants spelled the word "Mother."

The Philadelphia Sunday School Association promoted mother-and-daughter days for Mother's Sunday in May and the Tuesday following. The joint program issued in detail by the association to schools was termed "The Mother-Daughter Friendship Circle." The Sunday program included a sermon to mothers in the morning and to daughters in the evening. The daughters acted as ushers. Both morning and evening a brief talk was given by a mother or a daughter. The Sunday-school session was opened with

prayer by a mother. A daughter presided. The Scripture reading was by a daughter, a solo by a mother, and a duet by a mother and daughter. A daughter announced a Tuesday-evening banquet for mothers and daughters. The visiting mothers attended their daughters' classes. A girls' orchestra played the selections. The story of great woman Bible characters was by a girl. A mother gave a short talk, and a daughter read a poem tribute to "Mother."

8. Other special days. (1) *Promotion Day.*—This may be also the school's Honor Day, or the school anniversary, which is a very important day in the life of Sunday schools, in Great Britain especially. It is made the time for a great reunion of old members and new.

Promotion Day plans and programs have been fully dealt with under Chapter VIII.

(2) *New Year's Day.*—This is made a social day at the school through the reception of pupils and parents by the officers and teachers.

(3) *Installation Day.*—This is an annual event following the election of the school officers. It may include the teachers and be followed by a consecration service. Suggestions as to this service are found in Chapter XII.

(4) *Home Department Day.*—In Chapter XVI plans for this day are suggested. The purpose is to extend the Home Department idea, tie home and school and church together, and bring about better religious education in the home. The Home Department report should be given in an interesting way, and the Home Department visitors act as an acquaintance committee.

(5) *Palm Sunday.*—This is used by many schools as an "Acknowledgment Day," when pupils are encouraged to make confession of Christ as Lord and King, preparatory to their journey to the church on Easter Sunday. More than five thousand of the pupils of Brooklyn Sunday schools joined the church on Easter as the result of a concerted use of Palm Sunday as Acknowledgment Day. The program material is found in the story of Christ's entry

into Jerusalem, in "The Palms" for orchestra, or solos, or chorus, and in Scripture and song references to Christ as King. The decorations should be in green and, where possible, palms will of course be used.

(6) *College Sunday.*—The first Sunday in the new year is sometimes used as College Day, when students are home. The Dayton Avenue Presbyterian Sunday School, Saint Paul, Minnesota, took advantage of that day to send to all pupils an announcement, attached to which was an invitation to be handed to any college students about the city. Of course, old pupils who had been to college were invited. The room was decorated on three sides with college pennants and banners—one hundred in all. The vocal and instrumental music was furnished by the glee clubs of four local colleges. Then came the lesson during which the students were in classes. The reception committee, as well as students, wore college colors.

The day is most important in its effect upon prospective college students in the school and in keeping a grip upon the old members who should return after the college days as leaders in the old school. Lists of such students, with the year of their graduation, should be kept and carefully followed up.

College Day, too, is observed as a day when Sunday-school leaders shall go to the local college, set before students the greatness of Sunday-school service, and challenge such service and attendance upon the local school while in college. College representatives are sent as well as the Sunday school on that day to make the appeal for students for the college.

Bibliography

Special Days in the Sunday School, Sutherland.
Special Days in the Sunday School, Lawrance.

Topic for Special Study

The best programs for the principal special days.

Topics for Class Discussion

1. What constitutes an appropriate Easter program?
2. What is the object of the Children's Day offering?
3. What are several ways of securing Rally Day attendance?
4. For what board is the offering of the day taken?
5. How can Rally Week be observed?
6. Suggest a few items for a Thanksgiving program.
7. What should be the school's plan as to Christmas giving?
8. Name two program points each for Lincoln's Birthday, Washington's Birthday, and Memorial Day Sunday.
9. What is the purpose of Mother's Day?
10. What is the advantage in College Sunday?

CHAPTER XXII

EVANGELISM IN THE SUNDAY SCHOOL

THE Sunday school is the chief field for recruiting present and future church members. If it were not for the accessions from the Sunday school, the church in a few generations would cease to exist. The old method of recruiting, through the annual church revival, has largely lost its effectiveness.

Sunday-school evangelism, therefore, is the most important concern of the pastor and of the superintendent. The factors that enter into successful evangelism and the methods through which largest results can be secured are worth serious study.

1. Sunday-school atmosphere. This is more essential than a concerted Decision Day effort. Sunday by Sunday the spiritual impact is being made upon the pupil by the life, words, spirit, and genuine love for Christ and souls upon the part of pastor, superintendent, and teacher. If these are absent, no decision will count for much or for long.

Nothing is more vital in the making of this atmosphere than the superintendent's and teacher's personal relationship to Jesus Christ. That relationship will find its expression in song, prayer, teaching, and service. Religion is a life. Our presence in the school means—or should mean—that Christ is there in a very real sense; and he cannot be there, shining through our eyes, clasping through our hand, gladdening through our smile, teaching and appealing through our voice, without being recognized and desired by our pupils.

Such an apprehension of our privilege in presenting

Christ will not make Decision Day an abnormal thing. Any Sunday school may be and should be an opportunity for decision or the expression of a purpose toward which the life has been steadily ripening under the influence of this school atmosphere.

2. The supreme aim of the Sunday school. This is to acquaint every pupil with Jesus Christ as Saviour, Friend, and Lord, through the Book and the words and life of the superintendent, pastor, and teachers; to inform in Christian knowledge; and to nurture and train in Christian living.

It is a crime against the soul of a pupil not to give him full opportunity to know Christ before he shall pass twenty. The home, as at present so largely constituted, does not give him that chance. If the Sunday school does not come into the breach, the probabilities are greatly against his realizing a Christian character. Where, however, the school goal is kept ever in view, there is practical certainty that, with wise leadership, few will leave the school ranks not Christians; for God has done so well his part that the harvest may be said to depend entirely on us. This is not to minimize the contradictory influence of the home; but despite it the chances favor a Christian life where the school faithfully does its part.

Between ten and twenty, and principally between ten and seventeen, lie the years of decision. Only 20 per cent of our church membership is recruited after twenty-one. The average age of conversion is said to be sixteen and four tenths years.

These figures, which can be confirmed in any Sunday-school convention or gathering of Christians, point clearly to the opportunity and obligation of the school.

The general experience of the Sunday school points to the advantage of the employment of one or more days during the year toward which to focus the organized effort of the school for a harvest. This still leaves the privilege of accessions month by month, through the normal work

of the school; and such accessions indicate the spiritual vitality of the school even more than a large ingathering through concerted effort.

3. Promoting the worker's spiritual life. The committee on evangelism should secure a small library of such choice books and leaflets as are suggested in *Plans for Sunday School Evangelism*, Brown, Chapter XIV, and keep these books in circulation among officers and teachers. The superintendent may inclose directly to teachers and officers, in his birthday or other messages, leaflets that will tone up the spiritual life and an evangelistic objective in the work of the teachers and officers. A monthly teachers' prayer service will strengthen the spiritual life of the workers. A covenant should be entered into by all workers to pray daily for each other and for the school.

4. Sunday-school prayer service. Monthly there should be a bright, brief testimony and prayer service in the school. This should be prepared for by asking some to be ready with brief prayers, some with appropriate Scripture, and some with testimony. In Mr. Wanamaker's school a twenty-minute prayer meeting follows each school session. Opportunity for school decision should be given at these meetings. Such a spirit and plan will make for steady accessions to the church.

5. Before communion Sunday. On the Sunday preceding communion the pastor should speak to the school concerning the opportunity of confessing Christ as Saviour and ask that pupils see him (or the superintendent or teacher) as to the step. In a graded school this appeal before communion Sunday should be made in the Junior and older departments by the pastor and those whom he may appoint.

6. Decision Day. This day has also been termed "Enlistment Day," "Confession Day," "Witnessing Day," "Forward Step Day," and "Acknowledgment Day." The day has grown into general acceptance as a point or points toward which to focus the school's spiritual effort for the

Christian decision of its young people. While the first Sunday in February has been ordinarily used for this purpose, experience has demonstrated that other days are just as fruitful.

There are good reasons for using several days as special objectives for decision—some of these seasonal, when nature is also making its appeal in harmony with the inward call of the Spirit. The first or second Sunday of November, Christmas Sunday, the first Sunday of February, Palm Sunday, and Children's Day may be profitably used. While in my own church every month witnesses a number of accessions from the Sunday school, we have found our largest ingathering in recent years has been on Christmas Sunday and Easter. For the Christmas campaign we have stressed the gift of ourselves to Christ, and Palm Sunday and Easter make a special appeal to young people. We add about one hundred from the school on each of these days. After the right appeal acknowledgment cards are distributed on Palm Sunday.

Decision Day should be the culmination of several weeks of preparation through letter, prayer, and conversation on the part of pastor, superintendent, and teacher. If the actual decisions have been secured prior to Decision Day, the school sometimes observes Decision Day as "Witnessing Day."

7. Planning for the day. The committee on evangelism or the superintendent should have a list of the school membership by classes above the Primary Department and check off against each name whether or not the pupil is a Christian or church member. The school secretary should supply the lists, and the teacher the information.

The pastor may prepare the parents for coöperation in the week-night prayer service or the Sunday sermon. One pastor sent a personal letter before Children's Day to each nonchurch member in the school, asking for a personal talk at the parsonage. As a result nearly the entire num-

ber joined the church. Or the pastor and superintendent may send a joint letter to the parents, asking them, if unconverted, for their own decisions for Christ and their help in winning their children for Christ.

The superintendent and pastor may join in a letter to each non-Christian pupil, tenderly urging his decision for Christ.

Writing a letter to the teacher, urging coöperation in the plans and prayer for the school, the pupils, and the home for Decision Day is one of the great opportunities of the superintendent. Forms of such letters to parents, pupils, and teachers may be found in *Plans for Sunday School Evangelism*, Brown, Chapter X.

For several weeks before Decision Day officers and teachers should meet for prayer for the empowerment of the Spirit and to discuss the best methods of approach to the pupil. The suggested plan may be to approach the pupil individually, and not in the presence of others; to think out the best individual approach; not to press church membership in the appeal, but rather to bring the pupil face to face with Christ as Saviour, Lord, and Friend; to pray with, as well as for, the pupil; to see the parents if possible and to win their coöperation; to hand the pupil, in conversation or in the letter of appeal, some such leaflet as *What Am I Asked to Do on Decision Day?* (J. R. Miller); *Will You Not Come?* Havergal (American Tract Society, New York City); or *That Means Me*, Henderson (The Methodist Book Concern).

At a workers' preparatory meeting or in his letter to teachers the superintendent should place in the hands of the workers some such leaflets as *Little Parishes of Eight* (Merriam); *A Soul-Saving Sunday School*, Wells and Schauffler; *My Class for Jesus* (American Tract Society, New York City). For himself he should read such leaflets as *Decision Day and How to Use It*, Brant; *Decision Day*, Henderson; and *Decision Day in the Sunday School*, Chapman. *Plans for Sunday School Evangelism*, Brown, lists

other leaflets and suggests the whole approach to the problem by the pastor, superintendent, teachers, and parents.

8. Decision week. Some schools observe a decision week preceding Decision Day, covering (1) a weekly prayer meeting, at which the pastor's theme bears upon the day; (2) a gathering of parents for conference and prayer; (3) a meeting of all school workers for prayer and conference as to plans, and for discussion of such subjects as "How and When to Make the Appeal"; "How Can a Pupil Be Helped to Believe in Jesus?" "How Can a Christian Pupil Be Helped to a Greater Love for Christ?" "How Can the Parents Be Best Approached by the Teacher?" "How Should the Pupils of the Junior, Intermediate, and Senior Departments be Severally Approached?"

The teachers in this and other meetings should be drilled in finding and using a few pivotal passages, such as are in black-faced type in the Testament of the Pocket Testament League; for example: confession of sin (1 John 1. 9); the invitation (Matt. 11. 28-30); dangers of delay (2 Cor. 6. 2; Heb. 4. 7); Christ the Saviour from sin (John 3. 16; Matt. 1. 21; John 6. 37); becoming God's child (John 1. 12; 1 John 3. 1, 2, 10); confessing Christ (Matt. 10. 32; 1 John 4. 15; John 14. 23); and following Christ (John 12. 26; John 10. 4). At this meeting teachers may present for special prayer difficult cases, and prayer should be made for all the unconverted pupils of the school. The Saturday evening before Decision Day should be set apart for a workers' prayer gathering. The pastor meets with his pupils on the afternoons of decision week, using as topics: "My Father," "My Sins," "My Saviour," "My Faith," "My Confession," "My Work," and "My Church."

In this week or for several weeks in advance of Decision Day the teachers may enter into a prayer covenant, the cards reading:

(1) To pray daily for myself, that I may be enabled to win every one of my unsaved pupils for Christ.

(2) To pray daily until Decision Day for each of my un-

saved pupils by name, that each may personally receive Jesus Christ as Saviour and Lord.

(3) To pray daily for the saving presence of Christ in the Decision Day service.

During decision week the pastor should call upon the homes of the non-Christian parents and pupils, to pray with them and urge their decision for Christ.

9. General suggestions for the day. Whatever the time or term for the day, it should not be presented as a solemn day, set off from the round of the school life, but with a serious cheer, as a welcome opportunity for the expression by the pupil of his life allegiance to a Friend and a Saviour who cleanses from sin, and whose friendship will enrich forever.

The exercises of the day should be stripped of all business details. They may be preceded by fifteen to twenty minutes of earnest prayer in a teachers' gathering if the Saturday night preceding is not used for such a meeting.

In every school where it can possibly be accomplished there should be a graded appeal to each age group in its own room. Suggestions for this graded approach follow in the next section. Where conditions do not permit of this, the pupils below the Junior Department should be separated from the others for this service.

The superintendent should be natural, cheery, but dead in earnest. The pastor and superintendent must each clearly understand their part in the day's work.

A full half hour should be reserved for the appeal and subsequent details. If the lesson lends itself to the day it may be read together or studied briefly in the class with reference to its personal application. Otherwise, it may be omitted, and some other Scripture used from the platform, such as Psa. 51 (a confession of sin) and Psa. 91 (a promise of salvation). Other good passages are Isa. 55 and parts of John 14, 15, and 16. Special care must be taken in the selection of appropriate hymns for the day.

The basis of the appeal may be the Decision Day under Joshua (Josh. 24. 14–28), Christ or Barabbas? (Luke 23. 13–26), the lesson, or any Scripture that will serve in a talk of not more than ten minutes. The blessing of acknowledgment or confession of Christ, the privilege of being on the side of such a Friend, the great honor of relating oneself for life to the cause of the King of kings, and the joy of service of One so good and One whom every life needs so much should all be presented.

The brief prayer following the appeal should be especially prepared for by the superintendent or by someone—or more than one, previously selected—who knows how to pray briefly and helpfully.

Before or just following the appeal for decision it will be helpful to have someone sing as a solo such a hymn as "Ashamed of Jesus," "In the Secret of His Presence," "Jesus Is Calling," "I Surrender All," or "The Ninety and Nine."

The decision cards and pencils will be in the hands of the teachers and quietly distributed. During the signing of the cards entire quiet should prevail. If both teachers and Christian pupils shall sign the consecration cards, all will have some part in this. Duplicate cards should be given and retained by the pupils to place in their Bibles. The original cards, with names of pupils who have made decision, will be given by the teacher, to superintendent or pastor following the service. Where cards are not employed, or even where they are used, pupils may be invited to stand in confession or to come forward to the altar or to kneel in prayer in the class while several shall pray, or to stay for an after service, when pastor and superintendent can meet them for a talk and prayer. Excellent results have been obtained in the Senior Department by separate meetings of the young men and the young women, with a wise appeal for decision by those fitted to do it.

Many forms of consecration, decision, and church-membership cards are available for use.

10. Department Decision Day appeals. (1) *Primary Department.*—In this department it is not advisable to call upon the children to forsake a life of sin. Here the affections should be trained, and love for God and others developed. "It is a period of impression, and the impression is made by the atmosphere of the school and the personality of the teacher."

The spiritual atmosphere of the school will pervade the Primary Department. One teacher told her primary pupils that in the other room they were keeping Decision Day; that it was a time to choose, and that she wished her pupils to choose Jesus. She explained what it meant to choose—to take one thing and leave another, to follow one leader and not another. She said that Jesus loved everyone in her class and wanted every child to love, trust, and follow him. Each one was invited to make a mark on the paper to show he had made his choice. She asked for how long the choice was made, and they said at once, "Always." Then the children in the circle stood, and each child, with closed eyes and folded hands, repeated a sentence prayer after the teacher, asking Jesus' help. And these decisions were later remembered in the things they said and did.

(2) *Junior Department.*—There should be real effort to get every junior definitely to choose Christ and his service. It is a fruitful age for Christian decision. It is a period for will training. Juniors must not simply be asked to love, serve, and obey Christ; but concrete ways must be suggested in which this can be done; for the junior period is peculiarly the age of action.

In a large Junior Department in a Chicago school, after a brief service of worship on Decision Day and a short lesson period, the pastor took charge. A few stirring songs were sung. For five minutes a dozen teachers prayed pointedly that the boys and girls might choose Christ that day. The pastor gave a ten-minute talk on "What, then, shall I do with Jesus?" Then a "decision covenant" was distributed for signature. There was perfect silence as

the pastor asked, "How many teachers will covenant with these boys and girls that, if they will decide for Christ, you will do everything in your power to help them live for him?" Every teacher arose and stood with bowed head. Again the pastor asked, "How many of these boys and girls have made the decision and signed the cards at our Friday-night meeting?" A large number arose and stood with the teachers. Again he asked, "How many would like to respond to the covenant of the teachers and, as best they can, accept Jesus Christ as Saviour and Lord?" The pastor explained the promise: "Him that cometh unto me, I will in no wise cast out"; and then all knelt to join him in a consecration prayer, after which the teachers distributed "decision covenants" for signature, and all were asked to sign it who purposed to trust Christ and live for him every day the best they could. Sixty-four cards were signed, and nearly all the following Sunday united with the church.

(3) *Intermediate Department.*—The music is important. "Coronation," "Jesus, Lover of My Soul," "Holy, Holy, Holy," and "Love Divine," will create atmosphere without unduly crowding the emotions. Omit unimportant notices. Good Scripture selections are Psa. 51; Isa. 53. Be expeditious with class markings and offerings.

Then, after a song, have brief prayers by one or more teachers or silent prayer. The teachers may take the classes for a brief time. Pencil and papers may be distributed by the teacher, and each pupil asked to write his idea of what it is to be a Christian. The teacher may comment wisely on these and express his earnest wish that every member of the class shall decide to be a Christian of the highest type. The teacher may give a word of Christian experience which will be helpful. These slips should be gathered for later use.

The pastor, with the aid of the blackboard, may show from the platform, briefly and clearly, what a Christian *is not* and what a Christian *is*. Joshua's great decision

day may well be made the basis for appeal. Some definite expression of decision should be asked for by card or by standing or by coming to the front to shake hands with pastor and superintendent, and to join in prayer and a verbal pledge of allegiance to Jesus Christ. The names of all taking the step will be noted and passed on to the pastor.

It is a most serious thing for an intermediate or senior pupil to fail to take an open stand for Christ before he shall leave these departments. The chances are all against a later decision. But care should be taken that he be given opportunity to exercise his own will in any choices or decisions made, and not be hurried into decision by a mere emotional appeal.

(4) *The Senior and Young People's Departments.*—Much the same form of service can be used for the seniors as for the intermediates as to songs, Scripture, the teacher's frank talk, and a class discussion (before the opening service) of what it means to be a Christian.

In our own school, for the senior Decision Day services, we have used cards, the altar service, and separate meetings of young men and young women. Always the talk by pastor, superintendent, or other speaker has been most carefully prepared, to challenge the best in these young people in view of the sacrifice and call of Christ, the need for an atonement for personal sin, the need of the world, the ideal service of Jesus Christ. One Decision Day we used a special message to the seniors to commit themselves to the service of Christ.

One school had the goal posted prominently: "The Teen Age Department 100 Per Cent for Christ" and worked until only one pupil remained unwon.

(5) *Parents' and Adult Department.*—In no part of the school will Decision Day be more fruitful than with parents and adult classes. In one class of seventy-five fathers and others every last man was won for Christ and the church through the steady pressure of the work of the pastor,

who was teacher, and the school officers. The mothers' group is especially open to a Christian decision for the sake of the children and the home.

The Decision Day preliminaries for these classes are not of special consequence. A straight-from-the-heart, straight-from-the-Book, straight-from-the-cross challenge is needed. Prayer by the Christian men and women in the classes should follow, a hymn sung while all heads are bowed, and decisions then and there asked for.

It will help the church membership decision of adults if the pastor shall announce, "I am looking for twenty-five men to join the church on Christmas Sunday (or Easter Day)"; or "I am looking for twenty-five women for the church for Mother's Day." Almost always, in our own church, men and women have responded to the psychology of such an appeal to team up for Christ and the church.

11. After Decision Day. "After the new birth comes the new life." With life there must be growth. We must provide for this. The young Christian will need patience, sympathy, instruction, work.

Those making decisions should be reached promptly by a joint letter from superintendent and pastor noting the decision, inclosing some encouraging leaflet, and inviting to relationship with Christ's church.

These young people will need to be trained for church membership and for Christian service. Where parents make objection, a visit to the parents by the pastor, superintendent, or teacher may overcome their opposition. For the young people engaged in business or otherwise busy in the daytime, an evening probation or instruction class should be maintained and conducted by the pastor. A personal workers' class should be organized, with a course in personal evangelism, from *Studies for Personal Workers*, Johnston; *The Secret of Soul Winning*, Shaw; *The Human Element in the Making of a Christian*, Condé; or *Personal Work and the Personal Worker*, Shelton. Separate afternoon classes for the boys and girls should be planned for,

led by the wisest women to be found in the church. The Sunday-school teacher may in some cases be appointed the class leader for his or her class, and in any event should be of practical service in reporting promptly to the pastor cases in the class requiring attention and in guiding the young convert by suggestion, letter, book, and example. Material for the training of these various classes is suggested in Chapter XIV of *Plans for Sunday School Evangelism.* This material should be graded. It is assumed that the church-membership classes will be graded to the age of the pupils.

The pastor should plan to meet the young converts one by one in his own study to understand better their individual problems than is possible in a general meeting.

These young people should be urged to read their Bible daily, following the daily Bible home readings, and to enter into a prayer circle, including in daily petitions family, friends, and those not Christians in every land.

We must not expect perfect fruit from these young Christians. If there is a willingness to follow Christ, let us be satisfied. There is much of suggestion and practical application to us who are older in the little girl's prayer: "Lord, make me good; and if at first you don't succeed, try, try again."

Those pupils who have come to a decision and who may not come into the church should be followed carefully that they may be encouraged to follow Christ until the hindering obstacles are removed.

But there must be expression of the new life in Christ through service in the practical duties of the home and day school life, in the organized activities of the Sunday-school class and the school, in a "win one band," or a "win my chum" plan, in bearing personal testimony, in "sunshine bands," "King's messengers," in service for the shut-ins and sick, and in that missionary interest which so attractively invites the thought and gift of the young disciple whose aroused love spans the seas in its effort to

make the new-found Saviour the precious possession of the whole world.

12. Training through church attendance. This important channel of training for the young people should be planned carefully through conference of pastor and superintendent. Dr. James M. Farrar, of Brooklyn, has been most successful in the organization of the young people of his church in a junior congregation, which is given a brief separate Sunday morning service, the boys and girls being organized as church officials, trustees, deacons, ushers, and choir. The pastor preaches a brief sermon to them. Dr. Farrar's book *The Junior Congregation* will suggest the large possibilities in such an organization.

"The church army," "church worship league," "young worshipers' league," and the "go to church band" are methods of organizing for church attendance, such attendance being marked, and Bibles and hymnbooks given for perfect marks. Blank books may be furnished for tests, and these books returned at the end of the year as a basis of recognition. The Sunday-school marking system often provides for marking for church attendance.

The pastor should meet this opportunity by organizing the young people into special choirs, as in Bethany Church, Philadelphia, where four different choirs sing, made up of the Sunday-school pupils of different ages. There should be food provided for the members of the school in a simplification of the general sermon or in a special five- or ten-minute talk to the younger members on the plan suggested in *Five-Minute Object Sermons in Outline*, Stall; *Five-Minute Object Sermons to Children*, Hatcher; *Children's Story Sermons*, Kerr; *What I Tell My Junior Congregation*, Bennett; *Five-Minute Sermons to Children*, Armstrong; and *Finding Out God's Secrets*, McKay.

Such a recognition of the Sunday-school membership will enable the pupils to be "homed" in the church that assumes the responsibility for their guidance and training.

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Topic for Special Study

How large a part does training play in maturing Christian character?

Topics for Class Discussion

1. What is the school's obligation as to the pupil's life decision?
2. What is the school's opportunity as shown in the statistics of conversions?
3. What days may be profitable for decision purposes?
4. What other terms than Decision Day may be employed?
5. Name a few steps in preparation for the day by the superintendent, teacher, and pastor.
6. Suggest a plan for Sunday-school or decision week.
7. Outline a plan for Decision Day.
8. What should be done for the pupil after Decision Day?
9. What part may the church services play in molding the spiritual life of the pupil?

CHAPTER XXIII

THE COUNTRY AND VILLAGE SCHOOL

A SURVEY of one county in each of forty States by the Interchurch World Movement showed 1,330 churches and 1,064 Sunday schools. Of these schools 629 were in the open country, 361 in villages, and 74 in towns of more than 2,500 population. The average open-country school had an enrollment of fifty-four. The total Sunday-school attendance in all the counties was 60 per cent of the enrollment and 7 per cent of the population. In the year surveyed three pupils in each of these schools joined the church.

1. The country Sunday school. The principles, as well as many of the methods and plans, suggested in the foregoing chapters are applicable to the country as to the city school. Many problems are common to all schools. The country school has the advantage of being a social center. The coming of the rural telephone, good roads, rural delivery, the trolley, and the magazine is bringing the country community into closer fellowship with the world and removing the fact and the sense of isolation. With these facilities are coming the educational impulse and the improvement of Sunday-school conditions, so that in quality and kind, if not in quantity, the country Sunday school in very many places is doing a work fully up to the strong city school. It has been demonstrated again and again that all departments of work of a complete school can be maintained in the country. Gradually that chief hindrance to Sunday-school progress in the country—the belief that things must always go on as they have been going for generations—is giving way as the possibility of

better work with different methods is demonstrated, and as the younger people and many of those who are older are, through literature and convention, catching the fire of progress.

The secret of success in the country school, as in the city, is the man. "Only heaven can stand in the way of a determined man." In the Sunday school heaven is coworking with the superintendent; and determination, good cheer, tact, religion, and good sense will win out anywhere.

The superintendent in the country school is often teacher, organist, choirmaster, and janitor. It takes a man of grit and grace to carry that job through winter and summer. His leadership will be put to the test in finding other workers and enlisting them as his colaborers. Some of his best work will be in visiting around as he can, discovering what folks can do, and putting their talent at work somewhere, some time, even if they should do the work at first blunderingly.

(1) *Ideals for its work.*—Three things, in addition to those receiving exclusive emphasis in the past, the country school must stand for if it is to do its proper work and be a force in the community:

(*a*) *Proper provision for the social life of the community.*—This it may make through (1) school and class socials at private homes; (2) interesting entertainments at the school or at homes; (3) the school picnic, lawn or orchard parties; (4) a singing class or society to provide cantatas or other music; (5) for the boys and young men, a gymnasium, with simple apparatus, in barn or other building; the provision of a tennis or baseball field; the devotion of the schoolroom several evenings a week to games and reading and debates.

(*b*) *Some effort to supply the educational need.*—Literature may be furnished to the homes in the form of magazines, boys' and girls' papers, and libraries. Several State and city public libraries are now sending out loan libraries,

requiring only payment of freight or expressage. Good pictures and mottoes that stand for something may decorate the schoolroom.

(*c*) *To assist in community and world needs.*—The local cemetery may need improvement; good roads are required for travel to Sunday school; the city hospital needs flowers and fruit. The schoolhouse surroundings may be improved by trees, vines, and flowers, and a fence inclosure. Through using material available for interesting missionary programs and a missionary library the school can feel that it has a definite part in the world-wide work.

(2) *Organization and equipment.*—The oblong schoolhouse building, as suggested elsewhere in this book, can be adapted to graded work through screen and curtain divisions.

The simplest grading would require the division into a children's group (three to twelve), young people's (twelve to twenty-four), adult (twenty-five and over); and, whenever there is sufficient teaching material, there should be strong effort, even if such a class is small, to form a class or classes of beginners (three to five), primary children (six to eight), juniors (nine to eleven), intermediates (twelve to fourteen), seniors (fifteen to seventeen), young people (eighteen to twenty-four), and adults (over twenty-four). To these divisions or classes definite places should be assigned, and promotions made from one department, class, or division to another with appropriate exercises. The intermediate boys and girls should be separated where possible.

A Cradle Roll, a Home Department, and a training class are all possible in the country school. The first two are possible if a person is willing to make the necessary visitation of the homes. The teacher-training class may be formed out of the young people of senior age, who may take an approved course during the school session. The superintendent or a day-school teacher may take this class, and much should be made of the work of these pupils

through a public graduation service on Sunday evening, with papers read by pupils on Bible characters or kindred themes, and the presentation of the certificate or diploma. Or a meeting of such a class at home during the week evening for one hour a week during eight or nine months will be found a good plan. To get a teacher for the class let the school send a promising young man or woman to the nearest summer school of methods.

An organized adult Bible class can accomplish wonders even in a small community. The men of the community may be invited for a social evening, the adult-class literature distributed, a talk given, and a president elected at once. Such a class can find occupation in providing a gymnasium and equipment for the young men, also a place for evening games and reading, improvement of schoolhouse grounds, and an adequate shed for winter use. The promotion of temperance work in the community can be committed to the class.

A mothers' class can be made successful in the country school through a monthly social gathering, as a factor in planning for the girls, and in community visitation work.

A workers' meeting may be conducted in connection with the weekly prayer meeting, or the gathering may be held once a month at a home.

A teachers' library consisting of a few good books will broaden the teacher's outlook. The State library will ordinarily lend such books upon application, but it would be better to purchase them for a permanent library.

A committee on decoration of building and special days, and socials, consisting of both young people and teachers, can accomplish much in placing pictures and mottoes on the bare walls, providing flowers for desk, renewing curtains, papering or tinting walls, and assisting in programs and special days. The district-school teacher may be helpful on this committee. The telephone can now take the place of committee meetings in scattered districts.

A committee of the men on transportation and comfort

of the building, such as ventilation, fire, and cleaning of room, will be serviceable.

The equipment for good work should include primary chairs or foot rests, some form of blackboard, song books with music, lesson quarterlies for each grade, Bibles, lesson chart pictures, carpeted aisle, locker for material, class record books, and honor roll.

A library with magazines and papers for boys and girls should be started. Books on American history, hero stories, books of discovery, and missionary tales should have a place. If the magazines and papers are kept in circulation, it should not be difficult to collect money for them if the cause is plainly presented.

(3) *The Sunday session.*—Late coming is the bane of many a country school. That habit can be cured by the superintendent's being on time and beginning on time. A combination of church and Sunday-school service may be arranged by holding the church service at ten o'clock and the Sunday school at eleven-fifteen. After the sermon the audience may stand, and the superintendent open the Sunday school with a live song. Following this opening service the change of seats may be made for the lesson study. Or, following the sermon, the classes may group themselves during a brief intermission before the exercises. It has been found practicable for the women to bring lunches to the church and hold the Sunday school after the luncheon and a little social time. This provides in part for the Sunday-afternoon problem in the country, gives a little longer time for the Sunday school; and after the Sunday-school session the young people can get together for a good sing.

The blackboard in the ordinary schoolhouse gives an opportunity for lesson design, naming of honor classes, school motto, a text, a new hymn, and initials of books of the Bible. Endeavor to secure variety in the exercises. Call upon a young people's class to help in song, prayer, and the special-day exercises. Aim for one new thing at

each session—a recitation, a class song, a story to be read, classes in turn to be responsible for such a feature, or a committee to be appointed for this purpose. The recitation of supplemental or Bible-drill work by classes will be found of interest. One Louisiana school of ten members learned thirteen hymns, the Beatitudes, the Apostles' Creed, the Ten Commandments, and the names of the books in the New Testament.

There are cases where the superintendent is the only teacher, with widely varying ages to teach. The question method may be used, giving each his part according to age, employing a chart and a map to illustrate; or the lesson work may be assigned in detail each Sunday for the following week. Or the school may be made into, say, three divisions, and while one division is taught the others may be kept busy with memorizing the supplemental work or with graded manual work, the youngest employed in putting together a cut-up Bible picture that illustrates the lesson. Once a month there should be a special day, well advertised. It may be a missionary program, such as is suggested under "Missions in the Sunday School," or the observance of one of the special days of the year.

(4) *The winter Sunday school.*—The country Sunday school has its winter problem, as the city Sunday school has its summer problem, with the difference that in the winter the country membership has not decamped. The country school's sickness is the chills; the city's, the fever. One critic termed the winter-closing school the "woodchuck" school, because it went out of sight, to turn up lean in the spring. It is admitted that, despite all the difficulties, the winter closing is in good part following an old habit that would be changed often if the younger people had the vote. Certain it is that the day school does not close, reading material is needed for the long winter evenings, and young people get out to country socials, involving much more exposure than is required to attend the Sunday school. And it has been found again and again that the winter

sessions were the best time to seek the Lord. In one such winter school of twenty-five, with the smallest attendance sixteen, there were ten of the young people ready for church membership in the spring. The problem of the winter school is largely one of the janitor and transportation. The former has been solved by the men taking turns or by using the bigger boys nearest the school to clean up and build the fire, if necessary paying a small sum to insure regularity of results. In one Colorado mountain school the boys of fifteen years were organized into a fire brigade to cut and haul logs, prepare firewood, and make the fires for the winter school. The transportation problem has been met by agreement among the men to take turns in picking up the children along the roads in road wagon or bobsleigh.

The winter is a good time for memorizing Scripture and hymns at the Sunday school or at home; and pupils in turn should be asked on Sundays to recite what they have learned. A lesson in Bible geography, the use of the International supplemental outlines, Hurlbut's supplemental lessons, chalk talks, Bible drills referred to in this book, will all brighten the winter session. On a stormy Sunday dispense with a set program and be informal.

In considering the winter question it is a good plan, after one of the fall sessions, to have a luncheon and then take up for consideration the problems of the winter as to a school Thanksgiving dinner, Christmas, socials for the winter evenings, a singing night, when the school can improve its music and prepare for Christmas, Easter, Memorial Sunday, or an occasional cantata, comfort of schoolroom, the week evenings for the bigger boys, home study by those who for good reason cannot attend, roads and transportation. It is not usually difficult to agree to keep open until Christmas, and the further jog to Easter will not then seem so hard.

To insure regular lesson work in the winter on the part of the pupils who cannot get out teachers should mail the

home-study slip or several written questions, receiving the reply by mail.

(5) *Methods to interest.*—Plan three or four school socials for the fall and winter. Divide the school into three or four alphabetical divisions, making each division responsible for supper and program for each social. The alphabetical plan may be carried out interestingly in the items for supper and games. Or the classes in turn may be responsible for the program. The reading in turn of a chapter of an interesting book, singing of new hymns, practicing a cantata, a debate between the big boys and girls, microscope, and stereoscope may be features of such socials.

The country is preëminently the place for an autumn or spring rally and for Thanksgiving, Christmas, Easter, and Children's Day exercises. Many of the suggestions in Chapter XXI can be worked in the country Sunday school. The decorations are all at hand in goldenrod, wild aster, autumn leaves and branches, vegetables, Christmas tree and greens, the early spring flowers, daisies, and summer flowers. At the autumn rally remember in prayer and by word the young people who are leaving for high school or college or for business.

A Christmas rally at some home may have a supper, decorated place cards, tree, recitations, songs, stories by older people of the Christmas trees of long ago, and gifts from the tree.

Easter may be the important spring rally. Interest the children in gathering material. The story of Easter has special significance in the country, where children are accustomed to nature's springtime transformations. Send conveyances for all who cannot walk. Give every child possible a chance at the program, to bring out all the relatives and neighbors. Get a singer or speaker from the nearest town, sending transportation for them. Have a little souvenir for each. Get a few musicians, if possible. Reorganize or grade classes. Try for new members for the Cradle Roll and Home Department, and give these depart-

ments a chance to report. Aim to get every member of the family attached to some department of the school.

The summer picnic can take various forms. A picnic dinner at the home of the superintendent may serve an excellent purpose. Mothers may bring their sewing; children may play games, and a teachers' conference may discuss such plans as a complete visitation, how to enlist the new family, and how to regain the winter's losses.

Have a school motto, colors, and standard. Place the standard where it can be seen, and work for it. Give credit marks for attendance, on time, bringing Bible, offering, lesson study, and church attendance. Place the standard where it can be seen, and work for it.

Suggest plans for the family study of the lesson, such as the first reading of it on the Sunday prior to the lesson, the use of the daily-home-reading selection, daily family prayer in the home, and the use of a form of home study slip to stimulate home study.

Young people will be interested in missionary and other plays and pageants which are well within their scope. (See Chapters XVII and XVIII.)

The Beechwood Presbyterian Sunday School in Washington Township, Jefferson County, Pennsylvania, is in a strictly rural community. The pastor majored on the teen-age problem. He enlisted the Bible class in that interest, and together the men and boys put up a gymnasium and organized a basketball and baseball team. The men organized a community-life committee, arranged for lectures for the improvement of the community, raised a fund for a memorial park, observed there two great community days—Memorial Day and Fourth of July—, and organized a vocational school. The cemetery was cleaned up and regularly mowed with lawn mowers. The Boy Scouts grew to a troop of sixty members. Best of all, the workers aimed for soul winning through all these methods.

Hold Sunday school out-of-doors occasionally in the summer, if there is shade near by. A basket lunch may be

brought, and all have a good sing. The young people may tell the stories of some of the hymns to lend interest.

Advertise the school in the post office and by Sunday-school signboards nailed up at half-mile intervals along the highway and at crossroads, and by sending notices of each month's special day to the local paper. Programs for a monthly missionary special day, such as are outlined under "Missions in the Sunday School," will make an interesting topic to advertise. The boys will be glad to serve as a committee on advertisement in delivering invitations at farmhouses.

One young men's class, as good advertising, cleaned up the church yard, grubbed out the brush for flower beds, straightened the fence, whitewashed the shed, and built rustic signs for the school. Advertising announced an attractive parking place for autos in a grove and invited auto owners to Sunday school.

Another such committee rented and used a four-inch space in the weekly paper, issued a school paper, printed by the boys, once a quarter, and advertised picnics, concerts, and special days through posters placed on guideposts.

The school library may be introduced through placing some of the young people in charge of a magazine table. Get a few to subscribe as a starter, keep the magazines in circulation, and interest in the plan will grow. The Home Department members will appreciate such a school tie.

The monthly school entertainment will help toward library funds. Stereopticon pictures, declamation contests, and a cantata will serve as methods of entertainment and of income.

A school omnibus or carry-all will be a good advertisement, and the men will doubtless be willing to take turns in bringing to school the distant members.

Introduce a new marking system to awaken interest. Banner and star classes and rolls of honor have done wonders in building up attendance.

Get a new teacher ready, then scour the community for

members for a class. The plan of asking the young men or adults to be one of a limited number if others are secured has worked well.

Organize one of the organizations mentioned in Chapter XV.

The superintendent should use the rural telephone with teachers, committees, newcomers, and pupils.

A birthday social for all is an opportunity of raising funds for school use. Little birthday bags should be given out for the birthday gift, tagged with place and date of the social. A corn social at the superintendent's or some other home may be utilized as a means of money-getting by selling the corn brought. Both parents and children should be invited. Preserved fruit or vegetables could be brought instead of corn, and these sold in the city for the benefit of the school.

Thanksgiving may be celebrated through a neighborhood dinner and social. Members of the Home Department could come early, and the young people later. Put invitations in an attractive form.

Hold a Children's Day rally out-of-doors for a change.

Make a census of all people in the neighborhood, send a letter of invitation to those not in the school, then make your motto "The Last One." Apportion these names among the classes to report results in the school session, the class failing to report one or more new scholars to contribute a book to the Sunday-school library. In one school members of a certain class took turns in calling during different weeks on assigned persons, until ninety-seven out of a possible one hundred in the community were attached to the school.

Offer a prize to the boys and girls for best ideas on "How to Build Membership and Interest in Our Sunday School," or "How to Make Our Sunday School Room and Grounds Attractive."

A Massachusetts school grew from twenty-five to one hundred in one year by the simple plan of calling upon the

children of the community who were attending day school but no Sunday school. The list was obtained from the public schools.

A bungalow-style Sunday-school building at Plymouth, Oregon, was finished in the native fir, divided the classes by curtains, provided a bright place in the basement for primary and beginners' children and social affairs, and was a center of rural interest.

The growing boys and young men should feel that the superintendent, through his interest in their baseball and athletic work, house and sleigh parties, and literary improvement, is their friend.

Encourage the pupils to have a "God's acre," the profit on which is to be used in Sunday-school improvement.

Invite the hired help to join the organized adult Bible classes.

Use the city Sunday-school talent that may come to hotels or boarding houses within reach.

The old Sunday-school Scripture concert on Sunday evenings can be made effective through use of Bible drills, solo work, recitations, and the presentation of some plans for community betterment.

The Sunday-baseball evil must be met by harnessing the young men to the school as suggested above, by organizing a school baseball team, providing a field, and giving general encouragement of the young men for Saturday and holiday games and other athletic lines. An Oregon school had a junior and a senior team and promoted a rural baseball league for games, curing in that way the Sunday-baseball habit of the community.

If a schoolhouse is not available, an earnest worker can utilize a home for a school, and the several rooms will be helpful in department divisions. Or if the community is widely scattered, several school groups can be formed at the most convenient homes and so timed as to service that the superintendent can get to each group for the exercises. "Where there's a will there's a way" is a platitude that

has fresh illustrations constantly amid all the discouragements of the work of the country Sunday school.

In the summer enlist the interest of the pupils in preparing and raising material for the special days of the fall and winter, in planting pop-corn for the Christmas celebration, geraniums, begonias, and other winter flowers, pumpkins, squashes, gourds, corn, and other vegetables for harvest-home and Thanksgiving decorations, storing "everlastings," ground pine, and laurel for winter use.

Organize a nature-study club or clubs, according to ages, for study of plants, birds, insects, soils, and rocks. There may be contests with honors to those who can name and describe the greatest number of birds, flowers, insects, and medicinal or food plants native to that district. Biblical allusions to plants, birds, and flowers may be used. They may sketch, paint, photograph, or draw their collection. Nature magazines may be studied.

A neighborhood Sunday school of thirty-two pupils and three teachers at Berlin, Maryland, has a record of ministry and organizations which might well shame many a large school. Under the guidance of a woman leader the school has been graded, Bibles and Testaments given to all, and a mothers' class and a Home Department organized. It is a center for the community with library, magazines, biweekly sociables, valentine parties, fishpond parties, postcard, cobweb and peanut parties; a Christmas party, with tree and treat; an Easter party, with candy-egg hunt, an annual Cradle Roll party, a picnic, a monthly lecture, with rented slides (sometimes on Sunday evening when on Bible subjects), grafanola concerts (sometimes on Sunday evening when hymns and sacred music are given). New methods are studied and introduced. The school never closes.

The members of a cowboy Sunday school, the Sykes Sunday School in Fallon County, Montana, came, some of them, a distance of thirty-five miles. The school is practically the only uplifting force in the community. The

special days, especially Christmas, bring large numbers. Forty is the average attendance. The school drills in the Bible books and contents and has a small teacher-training class. The session lasts for two hours. People bring their lunches and are in no hurry to leave.

2. The village Sunday school. The problem of the village and small town, whose conditions change but little from year to year, is that of inertia, self-satisfaction, and lack of social life. The push of improvements and the greed of commercialism are bringing to many a village and town dangers to its moral and religious life through bad literature, doubtful amusements, and disregard of the Sabbath, which must be met by the Sunday school with improved organization, increased interest, and a full regard for the school life of its young people.

A complete census of the community should be made by the school or in conjunction with other schools, and a joint invitation given to Sunday-school membership.

The adult class can here be made an important factor. The organized class, in coöperation with the superintendent and pastor, should provide a gymnasium and reading and game room, baseball field, and tennis and croquet courts for the young people of the school, and build the young men of the community into the school through these things. A Sunday-school athletic association may be formed. On Sunday evenings entertainment and refreshments may be provided to keep these young people from the dances and village corners. If the class of motion pictures in the locality is bad, the organized classes should interest themselves in their improvement or in themselves providing a better class of pictures. A library should be started, and magazines and papers for young men subscribed for.

A chorus and an orchestra of the young people can be made a helpful factor in the school and church service. The school should advertise itself regularly in the town paper through interesting school items, by invitations sent

verbally to the community, through the rural mail carriers, and by the stage driver. Among opportunities of service open to the classes of the school would be to furnish reading matter to the shut-ins in the country round about and to the waiting room of the railroad station, and plans to provide summer homes for the sick or poor boys and girls of the city and to invite to the Sunday school city young people who are boarders in the village. A series of entertainments at the school or town hall should be planned to interest the school and attract the community.

The organized adult Bible class can be made an important factor. In visiting a town in South Carolina the writer found in the Methodist Sunday school a few men in a corner of the room. A few months later he found that corner filled with men, including the presidents of the two banks of the place and the learned professional men and citizens. The class had organized.

In a village of five hundred several classes of young men and adults, at the suggestion of the superintendent, secured a lease on an abandoned skating rink. This was converted for the winter into a gymnasium for basketball and other athletics three days a week, and proved a helpful adjunct to the school.

In the town of Brock, Nebraska, with a population of 450, the Christian Sunday School has an average attendance of 130. It is a live school, with a Cradle Roll room and class with rocking chairs for mothers and a general meeting room with two classrooms transformed into an eight-room building, a "Sisters of Ruth" intermediate class, a group of Camp Fire Girls, a Boy Scout troop, and classrooms equipped with pictures, pennants, and mottoes. Other features are a friendly-hand committee of welcome, one minute used each Sunday for latest missionary news, and a teacher-training class which completed a four years' course.

In a suburb of Los Angeles a woman opened her place for a bungalow school for the many children thereabout,

first as a primary class, then the beginners were given a room, next the juniors had a room, and the school of sixty-five filled all the rooms. Five teachers came from the city each Sunday afternoon, special days were observed, and up-to-date methods were employed.

A remarkable village Sunday school at Battery Park, Virginia, has 121 members in a community of 150 and 119 were present at one session. It is a rare thing for pupils to pass the Junior Department without a decision for Christ. Practically every member of the school is a member of the church. It is called the "school of excellence." Every department is represented. The school takes the banner offered by the county Sunday-school association for best county record. The superintendent is a student of Sunday-school books and magazines.

The First Congregational Sunday School at Riceville, Iowa, makes much of class pennants and good advertising. The pennants are hung over the blackboard on which is the record of class and school attendance. The pennant of the class with best record is placed in special position. Even the beginners' class has a pennant. Interest centers on the classes: "The Sunshine Class," "Be Ye Kind," "The Live Wires," "The Anti Can'ts," "I. A. M." (Inasmuch), and "The Comrades." Advertising for Rally Day was through telegraph post cards, hand-lettered window cards, special matter in weekly paper, and small felt pennants as souvenirs. Automobiles brought distant members. A school invitation post card with names of officers is used for all occasions by school and classes. Glass sliding doors separate the Primary and Junior Departments and young people's class.

A New England village school reached out three miles to a schoolhouse in a neglected community of over fifty children between five and eighteen. The neighborhood was thoroughly visited, seventy-five attended the first meeting, a Christian woman became superintendent, singers went out from the village church, parents were converted in a

week of revival services, all of the country school came in conveyances to a concert in the village church, and the whole moral tone of the community was lifted to a higher level.

In the village of Savonburg, Kansas, 250 population, the two Sunday schools have an average attendance of one hundred each. One of these schools went up from an average of 61 to a total of 176 through a contest with a school in another place. One of the elements of success is a surprise feature each Sunday worked out by a special committee of the school.

One village school made Easter specially interesting through a Rally Week preceding Easter. Monday was Cradle Roll Day for the little ones and mothers. There were music and games, a little talk by the pastor to the mothers upon the meaning of Easter to them, a supper, and a social time. Tuesday brought primaries and juniors. A sand map of Jerusalem and the country thereabout was made the basis of a talk. An Easter supper followed. Wednesday was for the young people and Thursday for the adults. Friday was a day of prayer for the school at church and at home. On Saturday each member of the school was to invite someone outside the school to attend Easter Day. On Sunday each department of the school contributed its part. The beginners sang a flower song; the primary children recited the Easter story; the juniors, in questions and answers, gave briefly in Bible verses the events of Holy Week and Easter Day; the intermediates narrated the appearances of Christ after the resurrection and repeated the verses concerning the hour by the seashore.

Bibliography

The Sunday School in the Country, Faris.
How to Run a Little Sunday School, Fergusson.
The Rural Sunday School and the Teens, Alexander.

Topic for Special Study

The utilization of community improvements as builders of moral and religious life.

Topics for Class Discussion

1. What are the three objectives of the country Sunday school?
2. What is the essential organization of a country school?
3. How can the sessions be made attractive?
4. Can a winter Sunday school be sustained, and how?
5. Name a few methods of interest for the country Sunday school.
6. How can the village Sunday school assist the young men of the community and build up its membership?
7. State methods actually used in building up the village school.

CHAPTER XXIV

THE SCHOOL'S UPBUILDING

THE school's upbuilding—its permanent upbuilding in numbers and strength—is not the result of a single effort, no matter how strenuous; it is the result of the focusing of a score of influences, having their mainspring usually in the superintendent, which have to do with the school's educational work, its atmosphere, its week-day life, and which reach out, through the superintendent, pastor, teacher, pupil, home, and the printed page, to every part of the community.

One of the best business men of the country told the writer that he would prefer a 10-per-cent advance in his business yearly to a large, sudden increase, because of the greater certainty of the proper care of the growth; and his large body of salesmen, one of the best organized in the world, have that increase as their annual objective. How do men organize to secure new business? (1) By having goods that people want or else creating a desire for them. (2) By newspaper advertising. (3) By circularizing. (4) By pleasing the customer. (5) By having courteous ushers to direct people about. (6) By having polite clerks who know their business, know goods, prices, and the location of articles. (7) By having departments for the several lines of goods. (8) By special sales. (9) By making it easy for folks to come in and hard for them to go out without a purchase. It is not difficult to draw a parallel between these methods and Sunday-school upbuilding.

In this chapter we shall consider those traceable factors and methods which directly assist in school building.

1. Incentives in building better and bigger schools. Bigness is not strength. It may be weakness if there are

not heart, muscle, and purpose. "To gain through the bung and lose through the spigot" is poor business. Too many schools are carried away with the notion of bigness, forgetting that quality of work and the right goals in work are the big things. At the same time, with quality of work assured, "it is a sin," as Marion Lawrance says, "for a school to be smaller than it should be." Our drive should be for the last one in the community for the school and for Christ.

The Philadelphia Sunday School Association carried through a campaign for "Better and Bigger Sunday Schools." The main goals for a better school were the organization of a committee on religious education in the church, 10 points; the organization of a new school department, 10 points; the appointment of a leader for young people's work in the school, 10 points; the organization of week-day religious instruction, 30 points; the organization of neighborhood visitation and survey, 20 points; and the celebration of mother-and-daughter days, 20 points. "Bigger" school goals included new enrollment, a higher percentage of attendance in proportion to enrollment, on the part of pupils, officers, and teachers.

The goal is the school's architectural plan. Each week, each month, and each year parts of that accepted plan must be built in. In other chapters, and, indeed, throughout the whole book, the school goal or goals have been suggested and elaborated. The writer has tried in these chapters to indicate the plans of the "better" school. In this chapter let us, in the main, think of the school's outreach for new members. We are not losing sight in this of the school's greater goal—namely, winning all to Christ and training all for Christ, a school educationally efficient in business for the King seven days a week, serving the community and the world.

2. The pastor's part. No school can be built up strongly if there is not cordial coöperation between the pastor and superintendent. If there happen to be differ-

ences between the two, they should be kept out of sight for the sake of the work. A wise pastor will be in the Sunday school because it will yield the largest returns on the investment of his time and will help him to get close to his young people.

A pastor with educational ideals, with any real sense of his responsibility, will not trust the molding of his flock to untrained hands without making some effort to assist in the selection and training of teachers. How can the pastor help upbuild the school?

(1) *On Sunday.*—(*a*) By his presence in some part of the session, officially but not officiously, to speak a word of cheer and help to officers, teachers, and pupils as he can without hindering the work; and to pray, to review, and to assist as needed. (*b*) By teaching, if possible, a class of adults. Many pastors are doing this and find the work a joy and help. (*c*) By closing the church service on time where the Sunday-school session follows. (*d*) Through noting and suggesting coming workers as he discovers them, especially those between sixteen and thirty years of age. (*e*) By preaching a rousing sermon and then pledging those present to membership in the Home Department, adult class, to teaching work, to a teacher-training class, or as helpers, and keeping at it until the goal is reached. (*f*) By seeing that the officers and teachers are installed in an appropriate service. (*g*) By noting items of school interest in the weekly church calendar or in his write-up of the church services for the local press. (*h*) By assigning all new church members to some service or class in the Sunday school as the Bible-teaching service of the church. (*i*) By interesting the children and young people in church attendance on lines suggested in Chapter XXIII. (*j*) By a presentation to the school or to separate departments or classes of the privilege of church membership on the Sunday before admission of members.

(2) *Through the week.*—(*a*) The pastor should recognize his pupils by name as he meets them. (*b*) On his

calls he may take blanks of Sunday-school enrollment, on which will be indicated Cradle Roll, adult class, teacher, helper, Home Department and other departments, and see that every member of the home receives a check against one of these indications; and, after a record has been made, that the cards are turned over to the superintendent. (*c*) He will feel the responsibility for training his teachers. He will know who of his teachers have not had the advantage of a teacher-training course and will see that all teachers receive the literature of their denomination on this subject, and that they are enrolled as students in some one of the official denominational courses. (*d*) He will coöperate with the superintendent in inaugurating and carrying out a plan of neighborhood visitation. (*e*) He will make opportunity for a half-hour weekly conference with his superintendent on school plans.

3. The superintendent's week-day work. We have considered the superintendent's duties. How can he, at his desk, in his home, in the homes of his pupils, build up the school? The superintendent is the "man in the office." The Sunday school is a business. He must plan the work. His week-day work is the key of his real success. Busy business men who are superintendents know this and sacredly reserve certain week hours for the Sunday school. They know their schools cannot succeed any more than their business without adequate planning, conference, and review of results.

(1) *His desk outfit.*—(*a*) A street card index of the pupils' homes for visitation and other use. (*b*) An alphabetical index of the school. (*c*) A file cabinet, with drawer, boxes, scrapbook, or large envelopes for clippings, programs, and references bearing upon all departments of Sunday-school work. A pair of scissors, some paste, copies of such magazines as *The Church School* and *The Sunday School Journal* will enable him to begin the work which will grow in value with the years. Material will be added from conventions, conferences, and addresses, talks with

other superintendents, visitation of other schools, ideas and chapter references from books on the Sunday school. Some subject divisions from the writer's cabinet will suggest such file possibilities: "The Cradle Roll" (and all other of the regular school departments), "Missionary," "Temperance," "Decision Day" (and all other special days), "The Pastor and the Sunday School," "The Teacher," "Teachers' Meetings," "Training Class," "Secretary" (and other officers), "Promotions," "Music," "Program," "Sunday School," "Organizations," "Manual Work," "Supplemental Work," "Board of Sunday Schools," "International Sunday School Association," "World's Sunday School Association." (*d*) Superintendent's yearly record book, showing school attendance, offerings, names, and addresses of teachers and substitutes, names of pupils joining the church, new plans introduced, and any other items worth noting from a superintendent's standpoint. (*e*) A loose-leaf notebook for suggestions, important addresses, things to do, special days' plans, ideas worth noting, good hymns, people to see, sick to call on, teachers, speakers, and singers in view. Three pages in that book should be busy ones: ideas and plans as raw material; those in process of manufacture for discussion by cabinet or teachers' board; those as finished product, ready for use. (*f*) A classified list of pupils with leadership capacity in any line of service, for use, after proper training, on school committees or as teachers or school officers. (*g*) A test form in which each department of the school is analyzed as to quality of work, covering comparison with other departments as to enrollment, separate exercises, adequate equipment, plenty of teachers, their adaptations, order, activities, teachers' regularity, offering average, loyalty, teamwork of officers and teachers, departmental meetings, class organization; social, devotional, and missionary provision; monthly gain or loss in enrollment; attendance, attraction for new members, and stimulating attendance.

(2) *With his pen.*—A Monday-morning letter to an absent

teacher, telling how much superintendent and class missed him; or to a discouraged teacher noting some good point in his work and suggesting a helpful plan. Letters to prospective teachers suggesting temporary or permanent service; to pupil or teacher in some sorrow-touched home; to a pupil regarding decision for Christ or life service, inclosing a leaflet and making an appointment; to a teacher with an earnest birthday message; to a nonattendant inviting to membership; to pupils suggesting calls on a sick teacher, or vice versa. The superintendent will devise choice greetings and messages for Easter, Rally Day, Thanksgiving, and New Year for teachers, parents, and pupils.

He will have list of new pupils, referring the new family to pastor or to the district visitor for call or report. A general stir-up letter may be written to teachers in a campaign for enrollment, for a Decision Day ingathering, for visitation of homes, for the workers' meeting. A department superintendent may need some written encouragement or book or suggestion, or the inclosure of some clipping of value for the department work.

(3) *In his home.*—The superintendent should let it be known at what hours he will be at disposal of teacher or pupil and encourage calls on any matter of personal or class help. In this relation, as a friend, he will enter and help many a life. He should, in fact, seek for points of entrance. A young man who is starting down the swift road may be invited for a close talk and prayer. Another may be invited for a helpful talk looking to work as teacher, missionary, minister, or in some other profession. While there may be an employment-department superintendent, many young people will seek the superintendent's counsel and help as to their vocation. Such opportunities are to be coveted.

Conferences will be scheduled at his home with department heads and committees. If a successful superintendent he will utilize and inspire others to the limit.

(4) *On the field.*—His should be a familiar face in the

community. He will be found in the home burdened with a fresh sorrow or entered by want. If his time permits—and an hour or two a day will accomplish wonders—nothing more profitable can be suggested than his visit, in regular order, to all the homes of the school. The street family index cards could be used in this. Names for Cradle Roll and Home Department, for new teachers, members of adult classes, and of young people not now attending Sunday school, of new families near by unattached, will be gathered and, in a follow-up plan, with the coöperation of his associates, will be added to school and church membership. Prayer and conference with the mother and father, if the call is an evening one, will attach them to the school, discover home facts to be communicated to the teacher, and may be the means of winning to Christ or of inaugurating family prayer in the home.

This plan is not a theory. The writer utilized the hours after business in just this way, making about fifty calls a week, and with precisely these results, and it gave a leverage in the work of great value. The personal joy in the work is not the least of its compensations.

4. Advertising the school. (1) *Suggested plans.*—The following plans may be suggested as methods of school advertising: (*a*) Through the use of the columns of the local newspaper each week in a brightly written contribution, with catching paragraph captions, covering items of general social and local interest, quotations from prominent men regarding the Bible and the Sunday school to dignify the cause, explanation of the school departments and items of personal mention and of special interest in their conduct, announcement of coming events in the school life such as special days, organized class items, the social-service activities of the school, notable speakers, orchestral attractions, and solo or special features of the Sunday program. Most newspapers will welcome such material, especially if accompanied by photographs; the school membership will read it, and the community will become aware

that the school is a live factor. (*b*) By a paid attractive weekly newspaper advertisement, such as "*Help Wanted:* 1,000 people," etc.; "*For Rent:* Large room, etc.; rent free to all applying," etc.; "*Lost:* an old-fashioned method of running a Sunday school," etc.; "*For Sale:* sixty minutes of time," etc. (*c*) Through the church calendar, with a space regularly occupied by school notes, these notes written in a newsy way. (*d*) By means of a school paper or news sheet issued monthly or quarterly, giving items of class, department, and school interest, names of new pupils, honor pupils, interesting selections, messages from the superintendent, and campaign plans. The cost can usually be covered through advertisements, but these should be sought on a business basis. (*e*) Through cards, folders, cartoons, or posters, utilizing display type and colored ink in emphasizing the general and special features of the work, and advertising coming campaigns and events; these to be addressed, where possible, and distributed to the community by the messenger corps or by selected helpers, and placed in store windows, hotels, and boarding houses. (*f*) By the use of a year book illustrated with class groups showing officers, organizations, regular and special events, and motto. (*g*) By such special methods as a Sunday-school blotting pad, or a foot rule, or a Sunday-school calendar (with the school and its services and attractions and special days of the year and the school's goals brightly set out), these to be distributed in the homes of the school and in the community, and posted in hotels, post office, railroad station, and public library. (*h*) By attractive, large bulletin-board posters on the exterior of the building, with some special weekly feature to attract continual notice. (*i*) By covered bulletin boards placed at street corners within a radius of two blocks of the church, announcing on Saturday the Sunday items; or by "Take one" circulars. (*j*) Through tag "ads" tied loosely to door knobs. (*k*) Through a Sunday-school parade emphasizing departmental features. (*l*) The business men of the

school or schools of a community can usually secure several columns of free Sunday-school news space in the local paper by calling upon the editor and then arranging for sending in such news. In Cleveland schools sent such items weekly to the press on prepared forms. (*m*) Through posters on trolley cars, especially of any community Sunday-school campaign or event. (*n*) Invite the community to a departmental Sunday-school exhibit, pageant, or song festival. (*o*) Keep a form book, under special captions, showing plans used by other schools, cut from leading Sunday-school periodicals. (*p*) Have a reference library of books on Christ, advertising for suggestions. (*q*) By the changeable-letter or movable-type signs furnished by Sunday-school supply houses. (*r*) Through the use of a blackboard on the exterior of the building, artistically advertising a coming event. (*s*) Repeat postcards to a community nonmembers list, every few weeks changing the form of presentation; then have personal calls made. (*t*) Offer a reward for the best posters advertising suggestions for a special day or for a membership drive. (*u*) Study methods of catching attention in present-day publicity. "You are cordially invited" never gets across. (*v*) Use a school slogan in all publicity. (*w*) Use a display window banner by some merchant for a special exhibit, such as for Children's Week, with attractive posters on the sides and back.

(2) *The publicity committee.*—A review of these suggestions must impress one with the importance of a publicity or advertising committee to work with the superintendent in a campaign of school publicity. A business man, a young man with the advertising instinct, and a young woman with skill in designing or drawing should make a good committee.

The committee should make a study of such books as *Handbook of Church Advertising*, Case; *Church Publicity*, Reisner; *Publicity and Progress*, Smith; and *Principles of Successful Church Advertising*, Stelzle. It should subscribe

for *The Church School* (150 Fifth Avenue, New York City). It may study Chapter XXV in *Sunday School Officers' Manual*, Brown. From this material a fine preparation for service should be made.

The committee should compile a form book of best plans, under appropriate headings, as "Rally Day," "Easter," etc., for use as the opportunity arrives.

In coöperation with the superintendent a six-months or a year's advertising campaign should be worked out and presented for discussion in the workers' conference. The general principle of such advertising should be the repetition of impression. Organized classes and departments should be asked to appoint someone to report weekly in writing items of interest for press, calendar, and local paper. The committee should be furnished with a mimeograph, multigraph, or some apparatus for duplicating. A good committee can greatly assist the school contacts with pupils and the home by suggesting attractive forms of birthday and other letters.

5. The pupil's coöperation. (1) *Contest plans.*—These may occur between schools on matters of enrollment, new pupils, and attendance; between departments of the same school, between classes, or between sides or sexes in the school. Sometimes the contest plans apply to church attendance or lesson study.

A popular form of such contest for new pupils is known as "the reds and the blues." This requires the choosing of captains, the wearing of colors or buttons by the respective sides, the appointment of a contest committee, a limitation of the time of the contest, and a treat at the close furnished by the school, the winners securing the choice end of the feast, and the losers plain refreshments. In many places such contests have substantially increased attendance and membership, and there has been the best of feeling. Great care should be exercised, however, that pupils are not taken from other schools. To do this comes dangerously near breaking the eighth commandment. There have been

instances where other schools have been depleted by such contests, and hard feeling engendered.

It is usual in such plans to announce the results from week to week by means of the blackboard or a large poster.

Aids in developing friendly contests are: (*a*) Give a reward at the end of an announced period to each pupil bringing a new pupil. (*b*) Give a "Get One" ticket or a coupon to each contestant, successful names to be entered upon the blackboard. (*c*) Distribute picture postcards of church and school, with or without a special invitation printed thereon, for pupils or contestants to send to friends. (*d*) Have a visitors' day, ribbons to be worn by visitors: red if invited by boys, blue if invited by girls. (*e*) The Baptist Temple, Brooklyn, had a "builders" contest, the names of the classes and the number of new pupils brought in by each class being placed on an arch erected on the platform on Children's Day. In addition, the girl who had brought the largest number marched down the aisle with her five new members and, during the "Temple Builders Exercise," was crowned after words of commendation by the pastor. (*f*) Read C. D. Meigs's *Red Book* for a little ginger on the building up of Sunday schools. Large thermometers are useful as records of our new pupils' progress. (*g*) Contests between schools are popular on the basis of attendance and growth over an agreed period, with recognition by banner to the winning school and by ribbons for the best class records in growth and attendance: a blue ribbon to the class with the best record in either, a red ribbon to the second best, and a white to the third, and a gold ribbon to classes with a perfect attendance over the thirteen Sundays of the contest. (*h*) An efficiency contest between sides in the school in a thirteen-week competition on the following points: 50 points for a map of Palestine showing lesson locations; 25 points for learning a hymn, "Awake, My Soul"; 25 points for learning the twenty-third Psalm; 50 points for learning the Ten Commandments; 30 points for "on time"; 20 points for church attendance. So enthusias-

tic became the participants in one such contest that they asked for another similar contest the next quarter. (*i*) Regular attendance on one school was encouraged by a class-pennant contest, the class pennants being placed opposite the percentage figure earned for the previous Sunday, with special recognition for a monthly, quarterly and yearly record. (*j*) The First Baptist Sunday School of Pomona, California, put on a departmental contest for departments above the Junior, covering attendance, 20 per cent; on time, 30 per cent; lesson study, 20 per cent; church attendance, 30 per cent. Additional credits were given for new members and visitors. Each department, too, recognized the best class record within the department. The contest ran for thirteen weeks. The average percentage for promptness was 90 as against 33 formerly; percentage of attendance to roll, 85; lesson study, 88 per cent; church attendance, 90 per cent. (*k*) In a contest for new members, Sunday-school and church attendance, promptness, memory work (for beginners and primary children), and offering, the First Baptist Sunday School of San José, California, ran its membership from five hundred to one thousand. Its rewards were Bibles, a conquest flag, and pennants. The young people undertook to make one thousand calls in ten weeks. A campaign song, "We Are Working for One Thousand," helped create enthusiasm. (*l*) An army-and-navy contest plan was adopted by one school, with the use of post cards and posters. Each week the "new recruits" and "new marines" were posted. (*m*) A small-town school arranged a ward contest, dividing the school membership into the four wards in which they resided, appointing ward captains, etc., and enlisting local ward spirit for new members. (*n*) Automobile contests among classes are frequent. Each class selects its make of auto. Cuts are secured of these, and the classes progress from point to point along some well-known local highway or across country to well-known cities, according to points for new members, for department or school, perfect class at-

tendance, offering, and church attendance. This method can be individualized within a class, each boy having his make of auto and including as contest points memory work (such as the Bible alphabet, John 14, and the Beatitudes) and lesson study. (*o*) A Bible-baseball week-night contest was used in one school, captains and sides being chosen, and four questions asked of each pupil, he advancing to bases on a small indoor diamond. (*p*) A novel plan employed by a Chatham, Illinois, school was a "speeder" contest, classes being represented by a locomotive, submarine tank, airplane, automobile, motor cycle, etc., and advancing each week along wires according to points gained for new members, church attendance, etc. (*q*) Rather than spread the contest to cover many things a school found its best results in a one-point contest running for three months at a time, beginning the year with a contest for new members, then for attendance in the spring and early summer, then for contributions or raising money for special purposes, then for home study. (*r*) The one Sunday school at Wilbraham, Massachusetts, in a six-months contest with a Sunday school in another town, built its membership from 194 to 360, until practically everyone in the town was enrolled. The losing school gave a copy of "The Last Supper" to Wilbraham. An organized adult red-and-blue contest helped, so that 115 men were out, and on a stormy Sunday. (*s*) The Dexter Avenue Methodist Episcopal Sunday School of Montgomery, Alabama, carried out a hot-weather, military, new-member contest, with a war council, red and blue battalions, in which all the school were placed. Officers wore sleeve bands indicating their rank. Each Sunday of the thirteen summer days was a special day: Fathers', temperance, Home Department, China, patriotic, Cradle Roll, peace, missionary, girls', boys', "Keep kool," and song service. A different class was responsible for each day. (*t*) The airship-contest flight (Goodenough and Woglom Company, New York City) is one of the best. Each class has its airship. The contest can include what-

ever features are the objectives. The airship name is that of some Christian leader. The goals are world cities, with facts concerning them. The contest is educational and stimulating. (*u*) To guard against the after-Christmas slump a school on the first Sunday in January instituted a Washington's Birthday contest, the pupil having a perfect-attendance record on the Sundays between being given a Washington button and a small flag, and the class with a perfect-attendance record a picture of Washington; the next best class receiving a flag. (*v*) Adult-class contests may run between different classes of approximately the same size, whether of men or women, or between equal divisions of the same class. A goal is usually fixed, military officers are appointed, and assignments of new-member objectives are made. (*w*) The Westminster Presbyterian Sunday School of Greensburg, Pennsylvania, worked a splendid plan of living pyramids. The school was divided into four divisions—Adult Bible Class, Senior, Intermediate, and a fourth division of Junior, Primary, and Beginners. Each division had a commander and was represented by a pyramid of gold or red or green or blue blocks. The background of the pyramid was blue. Each block represented a new member. Above each pyramid location were the number of the division, its commander, and its composition. The pyramids must be built to a certain goal height. To each one bringing in a new member a builders' certificate was given. The appeal was very effective. (*x*) The Central Baptist Sunday School of Kansas City prepared a large map of its surrounding territory divided into thirty-six sections of six blocks each. A manager was appointed for each division, and every pupil over sixteen was assigned to a division. Two cards were given the visitors, one as an introduction and welcome card to the school, the other as a survey card, to report the family number, adults, boys, girls, babies for the Cradle Roll, etc., with a place for remarks. The visitation was made in the afternoons, and the results were very successful.

(2) *Other plans.*—In most of these plans are suggested a goal and a reward within reach of all: (*a*) The recruit plan organizes the school into an army—"Soldiers of the Cross"—with a motto—"The World for Christ." Commissions are issued, and ribbon badges and stripes worn according to the number of new scholars brought in. One new pupil constitutes a contestant a private; for two a corporal's commission is given; for three a sergeant's; running up to a general's, requiring twelve or fifteen. A roll for the privates may be kept, and one for officers, the star opposite the officer's name indicating the rank. Tags may be given for each officer, one side indicating whether he is a private, a corporal, etc., and the other side indicating the required number of new pupils for promotion. These tags are to be exchanged for others as the requirements are met. (*b*) Ribbon badges may be given—a red ribbon for one new pupil, a white one for two, and a blue one for three, with a banquet to all. (*c*) Cards may be distributed to school for names, addresses, and ages of other members of family and friends not in any school. These names to be assorted and followed up by committee or department heads or classes and reported on. A careful letter of invitation and school folder, with introduction card, should be sent to all new names by the school superintendent. (*d*) Make up lists of young men and young women not in the Sunday school, arrange a number as a probable class, get a good teacher pledged to take them, and then see and persuade each one to become a member of that class. S. W. Neal, of Washington, Iowa, added one new class a week for a time on a similar plan. (*e*) The Central Christian Sunday School of San Antonio, Texas, has a "Five Hundred New Pupils' Club," 150 of the pupils pledging for work. Names of the 150 were plainly written upon a large canvas board, and gold stars were added to their names for each new pupil. (*f*) "*Resolved*, That we double the school in sixty days" was printed upon circular pieces of cardboard one foot in diameter and placed all

about the school room by one school. The pupils wore small tags with the same words and sought to make good their resolution. (*g*) Department goals are helpful. Divide the school goal among the departments, so that each department shall know its share and work for it. (*h*) Get lists of "prospects" from the church record—church members not now members of the Sunday school; from real-estate brokers of new families buying or moving in; from Y. M. C. A. or Y. W. C. A. secretaries; from social and other club lists; from marriage-license records; from students at business or other colleges and conservatories; from birth announcements; from public-school enrollment lists; from boarding houses; from business men's clubs; from the county assessor's list; from election-district lists; from automobile-license lists. (*i*) Tags may be marked for the school with a few words of bright advertising. (*j*) Have the pastor get all the church and church organizations behind a new membership drive, assigning to each organization its due share and responsibility for building up the Bible-study service of the church. Lists for such an effort may be obtained by giving out blank cards at a church service or from the lists named under "*h*." A Sunday-school membership month may be named for this. The plans should be well advertised in the church calendar, on a bulletin board, or in the local press. (*k*) Introduce new members each Sunday or once a month and welcome them with the school handclasp. In our school the hands are clasped over the head in token of welcome to new members or special visitors. School pins should be pinned upon those new members who can be called to the front. (*l*) After getting lists of non-Sunday-school adults in the community, send a letter appealing for their membership on the basis of the necessity of supporting a school of religious education in the community for the sake of the homes of to-day and to-morrow and for the best citizenship. (*m*) A "Family Day" plan was adopted by one school. The superintendent asked first for pupils to raise hands

where there was one member in the family not attending the Sunday school. Such names were noted upon the board. Then he asked where there were two now attending. The results showed a large number of new members. He then made each class responsible for bringing in, on Family Day, as many parents or visitors or new members as their class showed in the aggregate of non-family attendants. On Family Day credit was given opposite each class name for members or substitutes. Those who came as visitors were given special attention and assigned to classes where desired. (*n*) An Eskimo igloo was built by one school in the wintertime. A table was covered with cotton batting and sprinkled with snow powder. Against the wall was a sheet of sky-blue cardboard for a background. Bricks were covered with plain white paper. Each Sunday any class having brought in a new member sent a representative to the platform to add a block on which were inscribed the date, name of class, and name of new pupil. A reward was given to the class with the best record. (*o*) A tank plan for new members will take with the boys. Tank posters and post cards can be used. A certain number of "captives" (new members) can be named as the objective of each class. The class name can appear on the tank, and opposite it the class record. (*p*) Use a blue-button plan for those who bring in five members—for any school department. If desired, buttons of other colors may be used for a smaller or larger number. A blue-button service at the end of a six months' period or a year will recognize those who were successful. (*q*) Send a cordial letter of welcome to every new pupil and one of appreciation to the one introducing him. (*r*) A Christian service flag was dedicated in one school for a campaign of new members. At the top left-hand corner was the blue square with a red cross; on the right were the initials of the school in blue; and around all was a border of red. The names of classes were printed on heavy white paper and pasted on the flag below the cross. Opposite the names red stars were placed each Sunday for

new members. (*s*) The Presbyterian Sunday School of Morris, Illinois, arranged a standing gold cross in the center of a field of white and against a round shield of blue. In crescent form below were placed the large department or class stars of different colors. Below these were placed smaller stars for new members. The Cradle Roll and Home Departments had their places. (*t*) A Booster Brigade may be built about the Andrew and Simon principle, a pupil wearing the Booster pin when he has qualified by bringing in one new pupil. (*u*) One superintendent appointed his assistant to be attendance manager of the school. He prepared a map of the town, appointed a supervisor in each district to report each Sunday each new family that came into the district, with the name of the family, and names of adults, boys, girls, etc. The manager then turned these names over to the lookout committees of the classes or departments. He kept tab, through a card file, of the classes of those where attendance was dropping off, and at once went to the class to talk it over and plan for a recovery. He asked school members convenient to absentees to call and report. (*v*) The superintendent may take classes into his confidence, state the case frankly as to school or neighborhood, and ask classes to discuss their responsibility and advise him what share they will take in a new-member campaign. The classes and their acceptance as to number may be posted, and the record of new members made against this each Sunday of the campaign. (*w*) Have a "pull-together" campaign, using a race goal, boat terms, and boat illustrations on cards and posters, the name of each class or department being shown on the boat, and progress indicated in realizing class or department membership objectives.

(3) *Special suggestions.*—(*a*) A free monthly social or motion-picture or stereopticon or other entertainment for classes or pupils with perfect record for the preceding month. (*b*) A free honor-class banquet to classes with the best six months' record of attendance, others paying;

honor pennants to bé awarded then. (*c*) A midwinter rally, a social evening, when reports of past campaigns may be made, and a new one projected. (*d*) Distribute special service card, with assignment to class or department of some specific service in building the school. Report a month later to school the progress of this service.

After a membership campaign have a campaign of conservation and an intensive drive looking to developing class and departmental activities; a school orchestra; socials for newly enrolled members for acquaintance and to inspire them for Christian service, to promote inner prayer circles for the winning to Christ and his service of every member of the class and department and school. For, after all, this is the final purpose of all contests and efforts —to draw every soul *to* Christ, to build up every soul *in* Christ, and to send out every soul *for* Christ.

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Topic for Special Study

The permanent results of some actual contests.

Topics for Class Discussion

1. Name several ways in which the pastor can aid in school upbuilding.
2. How can the superintendent help at home?
3. How can he assist on the field?
4. What methods can be used in school advertising?
5. Name several of best contest plans.
6. What methods can be used to secure lists of non-Sunday-school attendants in the community?
7. How can the pupil be used as a school builder?

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